ATHEISMUS VAPULANS.

47 F. 16.7

OR,

A TREATISE AGAINST

ATHEISM,

Rationally Confuting the Atheists of these Times.

By WILL. TOWERS, B. D. sometime Student of *Christs-Church* in *Oxon.*

Nec curare Deum quenquam Mortalia credis! Virgil.

At quæ est hæc summa Delicti, Nolle Agnoscere, quem Ignorare non Potes! Cypr. De Idol. Vanit.

Psal. 58. 11. *Verily, there is a God.*

LONDON,
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804:03

TO THE

Right Honourable, the Lord NEWPORT, Lord of High *Ercall*, his ſingular good Lord, the Author dedicates the Book and Himſelf, and implores his Honourable Protection upon both.

Right Honourable,

Salveto, quantumque Cupis, quantumque Mereris. Your Lordſhip may, perhaps, wonder, to ſee Me in Print; and you may, above the reſt of Honourable Perſonages (to ſome of whom, I am onely known *de Facie*; to others, *de*

Nomine; to Most, not so much, as that there is such a Creature, *in Rerum Naturâ*; and to your Peculiar Lordship Intimately, *quem nôsti, tanquam Te*, Such hath been the Humility and Graciousness of your Lordship's Stooping Affection) have store of Reasons for it; your Lordship hath known me, *à Teneris*, to be very far from Publick, or from Private-Great-Commerce; and, had not your Lordship condescended to take notice of me, when I was Nothing, that by your taking Notice of me, I might be Something, your Lordship knows, I had still been only a Contemptible part of that Obscure Croud, out of which your Extracting Influences have exhal'd me, though not to a Solid Consistency, yet, to Hover above it, whenever your eminent Lordship is the Center of my Me-

Meditations, and to Relapſe into it, whenever I leave off to think of your Lordſhip: beſides this infirmneſs of my own Solitary, and Un-converſing Diſpoſition, your Lordſhip does know, how Un-furniſh'd I am, in the Upper Story of the Man, of that, which ſome have well call'd, in relation to Better Heads, an *Ambulatory Library*; and, your Lordſhip May know, by the Fate of theſe times, the *Ineluctabile Fatum*, and, as to Me, not the *One*, *onely*, but the Agapetus.

Fatì Series, & iniqua Tyrannis Fortunæ---the Upper Story of the Houſe too, is, in part, Diſpoyl'd of, and, in part, not Inhabited by, a Stationary Library; and how Such a Man ſhould either Write at all, or Preſume to affix your Exactly-Learned, and Critical Name, your Lordſhip may go on to Jo. Secund.

wonder

Wonder, till I have taken off Both these Astonishments from your Collective Self, *qui Unus mihi instar Theatri es*, and from my Common Reader (every of which may, in a Throng, as the Author Himself does, pass, One by one, for a Single Man, and are not, our Several Selves, what your Lordship is, an *Entire Sum*) by telling Them, and Remembring You (who have so much of the *Good Cæsar* in you, to forget nothing but your own *Condescensions*, and the *Benefits you have done*) that, had I no other Books, but That One Volume of *Letters*, which I have receiv'd from your Hand, These alone are enough to Create a *Genius* in Him, who was, before, as very a *Fungus*, and *Stipes*, and *Truncus*, and *Lignum*, as my self: Nor is This to Boast ought in Me, besides that I have been so

so much Favour'd, and Taught, by the Familiar skill of Your Lordship's Pen.

Upon This Stock it is that I dare to write; and must suspect Him to be more Read in Books, than in Men, who though with as Good *Authority*, as Great *Distast*, He throws Me and my Name away, does not *Judiciously* take them up again, when He Sees, that Your Rayes have Enlightned me, and Your Name Supports me: If He Considers This, He will be favourable to me for your Lordship's sake, nay, for His very Own, lest Himself might Incurr That Unlearned Name, by which He calls me, in that He is Wholly Ignorant of your Lordship, that is, of the *Totum*, *quod est, in re literariâ*; for, You do not only Instill, and Encourage Learning, but you Possess it All;

As

As St. *Austin* said true of *Hierome* in a Letter to *Cyril*; *Quæ* Hieronymus *Nescivit*, *nullus hominum unquam Scivit*; So, no doubt, He had said as true, had He told *Cyril*, or Any else, Had He, and They, known nothing at all of what *Hierome* knew, they had indeed known nothing at all; let not the Reader Censure too fast, and I will quit His Kindness, and spare the Application; and I have learnt from that *Hierome* (who thought it some Addition to His Fame, that He had † *Nazianzen* and *Didimus* for his Teachers) to acknowledge This the best Stake in my Reputation, that my Ears, and Eyes, drank Instructions out of your Mouth and Pen.

† G. Nazianzenum & Didimum, in Scripturis sanctis Catechistas habui. L. 2. Ep. 4.

We have, yet, (and we bless God for it) in, and of, *England*, a *Nobility*, not onely made so, *by* Both those *Bloods*, that in their *Veins*,

Veins, and the other *Wealthy Purple* they were *Cradled* In, and Born To, but made more Noble yet, by the *Mothers side*, the Present *Universities*, and by their Other Nurses, Sage, and Learned *Authors*. But, O! may not After Ages, when Themselves have no *Profound, Greek, All-Languag'd, and All-Matter'd* PERPOINT; no *Suddenly-Oratorious* SEYMOUR, who, at an *Instant*, can Hear, and Reply to, the *Premeditations* of a *Whole University*; no *Scholastically-Learned* SCUDAMORE, who knows More of Good *Distinction*, than others do of Bad *Division*; no *Devoutly-Learned* HATTON, who can Write better Piety, than Others can Semble; no *Humanely* and *Naturally-Learned* TRACY, who can teach *Morality* to the *Professour*, and *Prescribe* to the *Doctors*

Elors themselves, nay to Him of the *Chair* too; no *NEWPORT*, who is, in Himself, All of These, and Loves, and Countenances, in Others, the very Buds and Sproutings of Any of these; may they not, then, misdoubt, that, even we also, had them not? they may, but that we well hope, the Stems, and Derivatives of some of These, will be their Able, and Living Confutations. Your Lordship has, why I write.

And why upon this Subject, to Prove That *God to Be*, who is, not onely All, that is Every-where, but, Principiatively, and Fundamentally, All, that is Any-where; not onely *in Simplici Entitate*, but, *in Complexione Propositionis*, as your Lordships, and My, *Aristotle* hath, long since, distinguisht, and, *in re omni Cognoscibili*;

bili; Beſides the Particular reaſon (as the firſt Motive and Ground of this Deſign, with which the Entrance of this Book will acquaint your Lordſhip) the Loud Noyſe abroad, that there is *No God*, beſides that, which is Diffus'd (and *As it is Diffus'd*) amongſt the People, as well as no Power in the State, but, Originally in the People (which Opinion, how dangerous and diſloyal it is even to Any Authority, in Any State, if the People have but a Will to Diſobey, I leave to the Prudent Wiſdome of thoſe Several Authorities, to conſider) no Power in the Church, even to Ordain Miniſters, but Fundamentally in the People (which Opinion, if not how Deſtructive it is to all true Chriſtianity, yet how Promoting it is, to the Sowing of Tares, in Chriſt's Field, if the Some

People

People have a Will to Ordain a Schismatick-Minister, and the Other People an Heretick-Priest, I leave to the Holy Wisdome of my Brethren in the Same Calling, to Consider) and this, so loud a Noyse, that it reach'd even to my Remote, and knockt at my Un-inquiring Cell; this unwelcome Noyse, which did first put me in Mind of what *Heraclitus* said, that, *In Casulis etiam sunt Dii*, and made me so far from disbelieving a God, because I have but a thin Cottage over my Head, and That Ruinated, and, in part, Fallen, that I am rather willing to Cry out,

Aristotel. l. 1. de Part. Animal. c. 5.

Martial. *Stantia non poterant Tecta Probare Deum,*

And to Worship my God the more for his Chastizing of Me; and, then made, me Weep with *Heraclitus*, when I heard that Others

Others *were Full, and deny'd God,* Prov. 30. 9.
and ſaid, Who is the Lord? and then made me Mourn again, that That Obſervation of *Petrarch* ſhould be true, in this Unthankfull age, *in quam nos Deus* De Remed. Utr. Fort. Epiſt. Præfat.
Reſervavit. Qui Damna, Pauperiem, Exilium, Carcerem, Supplicium, Mortem, &, Pejores Morte, Graves Morbos, æquo animo tulerunt, Multos vidi; qui Divitias, Honores, Potentiam, Nullum; It, at length, wrought this Perſwaſion in me, that, as for the ſakes of ſome of my Countrymen, it is Wretchedly-Seaſonable, not onely to Catechize Practically, (as He, who H.H. D.D. does all things Incomparably, hath Incomparably done) nor onely Doctrinally, (as Many) but to prelude That, without which They could not Teach, nor We Know, and Do as We Ought; and to Compell the Belief

Belief and Profession of a God into the Most Doubtfull Man, by the Clear, and Deliberate, Dis-passionate, Un-interested, and Most Impartial Testimony of His Own Self and Soul: So, the Mean, Inconsiderable, if not Despicable Condition of the Author; in respect of this Worlds affluencies, might adde some Weight to the Witness-bearing unto the truth of *GOD*, in that, shall I say, I own Him not the Less? Nay, in that I Reverence Him the more, for the Counsel, and Benefit of His very Rod.

My Lord, may I not say, of the *GOD* and *Author* of them, as a Late Learned Author hath said of the *Difficulty* of Scriptures, that, if, while some others, Preach, and Preach, and Preach, and Travel a Sabbath-daies, and a Week-daies Journey

J. G. in His Ep. to the L. B. of *S.*

ney too, to do it, some one do, as well as he Can, towards the making good of this *Groundwork*, I think He may be let alone at least? and have *Veniam pro Laude*; Neither---*Spolia ampla reportans*, nor, *Spoliatus Ipse?* And may I not wish, that my Brethren, not onely in the Profession of Christianity, but in the Ministerial Function too, would all of them do what some of my Fathers, and Brethren do, spend their Wits, and Cares, and Pains, upon Establishing the True Fundamentals, and Raising the True Superstructions, and *Edifications* out of them, and upon them? that they would *Itinerate* and *Sermon* Pertinently and Advantagiously, not onely to the *State* (though to the State also) but, Principally, to the *Church*, the *Kingdome* of *Christ?* that they would be *Apostles* (if they

Ovid.

Virgil.

they are *Apostles*) that they would be *Ministers, not of Men, neither by Man, but by Jesus Christ? Gal.* 1. 1. not, but that the Outward Calling, the Mission from Man, is requir'd also; for, This St. *Paul* Himself, (call'd not by Man, but by Jesus of *Nazareth*, *Whom He Persecuted, Act.* 22. 8.) was, Instantly, sent, by the Lord Himself, unto Man, *Go into* Damascus, *and There it shall be Told thee of All things which are Appointed for Thee to Do, ver.* 10. that they would remember That Apostolical Precept, *Be ye not the Servants of Men? 1 Cor.* 7. 23. not, but that they are to serve *Men* also, but, not, in Opposition To Christ, even when they pretend a Compliance With Christ, *He that is Called being free, is Christs Servant, v.* 22. and not a Gratuitous Servant neither, *He is*

bought

Bought with a Price, *v.* 23. He must Serve Man, but *Under* Christ, and Christ Himself More; He must not Serve the *Pay* of Man (*Non Tu, Pomponi*, Martial. *Cœna Diserta Tua est*) and neglect the Purchase, and *Price* of Christ; His *Blood*, and his *Supper*, is That Purchase, and Price; These are to be Receiv'd and Distributed by the Ministerial Man; I, and that *Often* too; not onely, *Do ye this*, but, *Do it often*, 1 *Cor.* 11.25. This is One of the *Temptations* that our Saviour has bade them *Pray*, *that they enter not into*, that the Wealth of this World may not be overvalu'd above the Word, and Sacraments of Christ; not onely, not Above the *Word* (for some do Press that, in Season; and, in very deed, *Out of Season too*) but, not above the *Sacraments* also; for, the Counsel is Luk. 22. 40.

given, in That very Chapter, in which the *Supper* is Instituted; and I am not able to apprehend, how the Words of *Man*, though *Upon* the Word of God, can nourish Faith half so well, as Those very words of God Himself, *This is My Body which is Given for You.* This for What I do.

Ver. 19.

And for the Manner *How*, I think I have good reason for That also, both in the *Dialectical* and *Pathetical* part of it; The Example of Saint *Paul* is my Warrant, and His Success my Hope, in that, as He Spake concerning the *Kingdome* of God, so I Write concerning *God* Himself, *Disputing and Perswading.* I know, Man is altogether Corrupt, in *Head* and in *Heart*, and therefore I use both waies to enlighten Him, not onely with a Common Coal, but with a Torch

Act. 19. 8.

Torch too, and that of the best-Wrought, and best-Scented Ware I have; I know, Some Men are more Corrupt in *Heart*, than in *Head*, and that, having Eyes, they *Will not* perceive, therefore I use the latter way to *Convert* them by a *Pia Fraus*, and to *Catch* them with a Holy *Craft*, and a Gospel-*Guile*. 2 Cor. 12. 16.

In the Disputing part, I make use of those Sincere Antients who were never stain'd with That Modern Imputation, *Utilitas Certabat Honesto*; who lov'd *Truth* more than *Expediency*, and Counted Truth it self the Best Expedient; who never Swerv'd from Universal Truth in all those three Branches of *Vincentius Lyrinensis*'s Universality, in *Time*, *Place*, and *Men*, that Truth which was Antiently Believ'd from the very *Beginning* of Time, and *Every where*, and Jo. Sec.

by *Joynt Consent*, and not an Almanack, or Ephemerides-Truth, of such a Climate, which, over the Sea, is False; nor a Politick Truth, of such a Time, which Was Yesterday, and Will be to Morrow, False; nor a Rich Truth, of such a Party, which to Day is False, to a Poorer Man; of Those Antients, who, though at their Births, and in their Bodies, they were of Several Distant, and Denominating Countries, yet, in their Minds, and Writings, were Κοσμοπολίται, and Taught, not *Rome*, nor *Athens*, but the *World*.

Omnia pro Tempore; Nihil pro Veritate. Optatus, lib. 1.

Among These, I make choyce of those Arguments, which, in all the Judgement I have, are, Severally, Concluding; and therefore I may, the rather, hope, by All of them, from the most Prejudicate Understanding, what I Promise to my Self, by

by Any of them, from a Sober Mind, that He would first believe, not onely, what the Secretary of the Holy Ghost, the *Author to the Hebrews*, but what the Secretary of Nature, *Epictetus* too, would have him, first believe, that *God Is*; Τῆς περὶ τὰς Θεὸς Εὐσεβείας, ἴδε, ὅτι τὸ Κυριώτατον ἐκεῖνο ἐστὶ, ὀρθὰς ὑπολήψεις περὶ Αὐτοῦ ἔχειν, ὡς Ὄντων, (and, at length, that He is, not onely, as the One, a *Rewarder of them that diligently seek him*, but, as the Other, a Revenger too, against them that seek Him not) καὶ διοικοῦντα τὰ Ὅλα, καλῶς καὶ Δικαίως (else the Διοίκησις will not be Δικαία:) If *One* will not *Convince* this kind of *Gainsayer*, I would even Shame that Stubborn, *Stomachosum Hominem*, with whom I have to deal, into a Confession of truth by a *Cloud* (but a very Bright one) *of Witnesses*.

Cap. 11. ver. 3.
Cap. 3. 8.
Primus est Deorum Cultus Deos Credere.
Senec. Ep. 95.

And,

And, though these Arguments, and More, are Obvious to the Carefull-Learned, out of Several Authors, yet, because this Sin of Atheism is a Popular Sin, the Sin of those Ignorant, though Conceited Heads, who Do know as Little of *Latine* and *Greek*, as they Would know of *God*; and because these Arguments have not, till now, seen any English Light, I deem'd it a piece of Charity to some of my Erring Countrymen, to set such a Lamp as This, before their Eyes, whereby they may know Him, who is the *Father of Lights*.

Jam. 11. 17.

And, to take off from your Lordship, and Any Other Learnedly-True Man, the Tediousness, and *Nausea* of a *Crambe*, (for, such it is, and but *Bis Cocta*, whatever I serve up to your Lordship, out of the Writings, though

though of the Ableſt Men) I hope I ſhall not ſo much Glut Your, and Their Appetite, with my Borrow'd Diſhes, as Sharpen them, with a Meſs or two of my own Providing; Arguments, which (if I miſtake not, out of that Partiality, which is Common to Mankind) are of Pregnant behoof, for thoſe who have made us believe they are about *Chriſtning* ſome part of *Turky*; and by which, I would gladly pay Uſe, if not to Poſterity, to the Preſent Age, for what I have taken up upon Score from the former; and, yet, not ſo Credulouſly upon Score, but that I have Try'd their Metal, with my Own Touch-Stone.

For the Perſwaſive part, though Perhaps I do not (what Your Great Lordſhip does, *Tanti qui Nominis Impleſ Menſuram*) perform my Undertakings, Grotius

kings, and have not One Word of *Rhetorick* in all the Book, besides That of Your *Name* before it (and yet, had I been so Happy to have known Your Lordship as much in these daies of Thunder and Astonishment, *Cùm Cava Fauce Globos Æra Tonante Vomuere*, as I did in the former Halcion-daies of Peace, and Plenty, (Those themselves being the very Embleme, as well as the Of-spring, of Perswasion, and almost-All Rhetorick; having of Late taken its flight with Those) I could not choose but have Learnt to Perswade, much better, by Your Lordship, who are, as absolutely, Lord of That, as You are of Your Own Lands; nay, as You are, even of Me, for whom You shall never need to *Compound*; Sooner than That, I my self may be Rich enough to Buy back my Own Twentieth

Part,

Part, though, Hitherto, I know not What it is in me, that does Offend a Powerfull Committee, *Aſperat & Magnos in Mea Damna Deos*, and makes Them keep me Contentedly-Low, as free from danger of Another Stroke, as from Un-Envyable, and yet Oppos'd Preferment, when I could not fore-apprehend any Reaſon of my Miſcarriage, and have, Since, onely therefore learnt to Judge it fit, and Equitable, becauſe the Wiſdome of the Court deny'd me; to whoſe Diſpleaſure I ſubmit, and, more than That, would Crave their Pardon too, were my Obnoxiouſneſs as Manifeſt as my Plea; whatever, elſe, was my Guilt, I am ſure it was not my being *Rich, that Cauſ'd me to be ſent Empty away*: But, This Long Parentheſis, is Long Digreſſion; and yet, Perhaps, it may

Luk. 1. 53.

may not *Altogether* be so, if They will be *Perswaded* by it to a future Tenderness: but, to Return) yet, that I Ought to Attempt some Rhetorical Insinuations (how much soever I do *Excidere Ausis*) so long as a Man has a *Heart*, and Will, and Affections, as well as a *Head*, and Judgement, and Understanding; As St. *Paul* was my Copy in the Whole manner of Prosecution, whose Practice it
Ac. 17. 28. Was, not onely *Mightily to Convince*, but, Elegantly to Allure too; So He is more Peculiarly my Pattern, in this Oratorious branch of my method, and with a Peculiar Appositeness to the very Matter I treat of; witness that [illegible], that Short and Sweet, Mining and Prevalent, Yielding and Conquering intercourse betwixt Him and King *Agrippa*, (not to be match'd by

by *Cicero* and *Demosthenes*, though Another *Caussine* should Compare Both Them to *Paul*, as *One* hath done *Him* to *Him*) *King* Agrippa, *Believest thou the Prophets? I know that thou Believest*; *Then* Agrippa *said unto* Paul, *Almost thou* PERSWADEST *me to be a Christian*; *And* Paul *said*, *I would to God, not onely Thou, but also All that Hear me this day, were both Almost, and Altogether such as I am,* EXCEPT THESE BONDS; a little before, He saies, πειθω, *I am Perswaded*; He might have Chang'd the Voyce, and said, I am Perswading, for He was, even Then, and by these very Arts, wooing King *Agrippa* to believe that *Christ* was the *God*; and He, that Denies Christ to be the God, as well as He that Denies Any God at all, is an *Atheist* too, in Saint *Paul's* Account,

Act. 26. v. 27, 28, 29.

Ver. 26.

Without

Ephes. 2. 12. *Without Christ, and without God in the World*; They are *Synonima*; He puts God and Christ together, and Separates Him from Both of them, that is an Alien to Either of them.

Nay, my good Lord, not onely St. *Paul*, but Your, and His Lord too, who, as He is God, hath given to your Lordship the full Streams, and Chanels of Both, and to Me, a Scanter Rivulet, and some few Drops of Either, Pour'd from out Your Cistern which Himself hath fill'd (in that I, who was Sometimes sent a *Moderator*, and after I had observ'd Your Nervous Inferences, went back a *Disciple*, Taught to Argue, from Your Mouth, as well as to Write, from Your Hand) that Lord of Ours, who, as he is God, † *does give the Tongue of the Learned*, and, as He was Man,

Mendi. Vim & Potestatem Dicendi, à Spiritu accipere. Lucian. in Philopat.

Is. 50. 4. † *A Dii, & Prudentes, & Fortes, & LOQUENTES, Nascuntur.* Pindarus.

Man, did Practice Both these kinds of Learning; witness not onely His Name, Λόγος, which Signifies (though more, even *Verbum*, and *Grammar* also, yet, as to this present purpose) *Ratio & Oratio*, *Logick* and *Rhetorick* too, but His *Disputing* with the Doctors, *Luk.* 2. 46. and His *Rhetorizing* with the Multitudes in his Sermon upon the Mount; Mat. 5. What could more inflame their Love of those Patiences and Virtues in the Midst (Vertue's Own, and Proper Seat) than a Blessedness at large in the Head of Every of them, and a Peculiar Blessedness in the Close? a Portion in the Entry of the Verse, and a Certainty, What, and how very Much the Sum shall be, in the Period of it? Each Verse (which I may call a Purse, or a Coffer rather, a Whole Shire, or a Wholler Heaven rather) of those

thoſe eight Beatitudes, is a more Compleat Form, and Exact Unimitable Idea, how to work upon, and regulate the Paſſions of Man, than all the Numerouſly-Erroneous Dictates, which the Heathen hath preſcrib'd in His Volume, *de Rhetoricâ*, and the Jeſuite in His, *de Eloquentiâ*.

And yet, though All this, and the Entire frame of the Scriptures of God, abounding with Both of theſe, do entitle Me to a Shallow and Unequal imitation, yet, ſince, not Both Theſe already nam'd, nor all the *Florilegia* and *Spicilegia* beſides, will furniſh us with Sufficient, either Precepts or Inſtances, of a Graceſull Well-ſpeaking, and an Un failing Perſwaſiveneſs, He will be too blame that exacts me to any other *Statera* than that of *Pro re nata facundia*; and He will Wound me beyond remedy,

medy, that measures my Dear Lord's *River* by my *Stillicidium*; 'tis true, I acknowledge your Lordship (though This it self is not your Master-piece) to be the Skilfull'st Master I know of this Commanding faculty; and Where would I Love to Learn, but where I might Learn Most? Not, Enviously, to Commit your Lordship with the Living, Bishop, or Priest, or Esquire, *Hall*, or *Donne*, or *Howell*, but, *Componens Manibusq; Manus, atque Oribus Ora*, to Compare your Pen and Speech (in reference to whom *Virgil* wrote that Verse) with the Deceast, with *Tully*, *Quem penes arbitrium est, & Jus, & Norma Loquendi*, who Himself was a *Cortex* to all the rest; and with Self-stil'd *Putean*, who said of Himself, that He had learnt *sine Cortice nare*, that he was, *Nullius addictus*

Æneid. l. 2.

Horat.

Horat. addictus Jurare in Verba Magistri; with *Erasmus*, who is well-nigh an æmulous Competitor with *Tully*'s self in point of Clean Phrase, and Classique Tongue; with *Pliny*, who reverenc'd his *Trajan*; and with *Languet*, who Lov'd and Honour'd our *Sidney*, in some degree near to the Love, and Honour, and Reverence I bear to my Lord; and yet all these, in all their Epistles, come as Short of yours, as their Valuations of those whom they would most Extoll, come Short of my Esteems of You; who, amongst the rest of your Skills, have this great Conquering Art, *Artem Celare*; and, as L. 2. Ep. 3. *Pliny* said of *Isæus*, *Dicis semper extempore, sed tanquam Diu Scripseris*; *Multa Lectio in Subitis*, *Multa Scriptio Elucet*; but then, and for all this, He, who so Odiously imployes Himself, as to

to Mete your Lordship's *Bushell* by my *Thimble*, notwithstanding I have already told Him, that the *Shreds* onely are Mine, and the *Garment* Yours, I have no other way left to redeem my Lord's Fame (whom, all I write, is, as I may, to Honour) from such a disproportion'd Scandal, than to take my leave of this Busy-Body-Objector, by telling Him, that *Quintilian's* self (though He could not Choose but Love those Rules which His very Self had made) *Prescribes* like One *Orator*, and *Declaims* like Another; How much more may I deflect, (though I Out-Love my Lord, more than He did His Self) not onely from the over-reaching Perfection, but from the Mediocrity too, (if any thing be so, in His Stile (as it Lawfully may be in Another Man's, and in an Un-

bound, Un-feeted discourse; for, That Inhibition, *Non Homines, non Dii, non Concessere Columnæ*, may only be impleaded against Indifferent *Poets*) and even That Indifferency would be My Perfection) which Shines in His very Suddennesses, especially when I have so long, and so longly-sad a time, Truanted from my Best of Masters? *Cum Magnis Nominibus, etiam Errare, Honestum est:* But now, at Length,

Horat.

I beseech you give me leave to Come *Home* to you (for, wherever I am, I am onely *Tanquam* at Home, when I think, and Speak, and Write of You, and onely Then, *Really* at Home, when I See and Wait on You) and to tell your Lordship, as, Why I Print, and Why This, so Why, Under Your Wing.

There is, and will be Reason enough

enough for it, ſo long as I am capable to Underſtand What Reaſon is, and what the Gratitude and Demeanour of an Oblig'd Servant Ought to be to a Mercifull, and even-Friendly Lord, in ſuch a ſtiff Age in which thoſe two Heats, of Anger and Powder, have made *the Love of Many to wax Cold.*

To Speak of Your Goodneſs to me, when it was in Faſhion to Be Good, and to Do Good, This Would, *Mores Sæculi Celebrare*, and not *Tuos*; but my Acknowledgements muſt be as Singular, as your Lordſhip's Affections Are; It might have Satisfied all my Un-meriting Deſires, that your Lordſhip was, Long Since, *Unica nata Meis Requies uberrima Curis*; but, in that your Lordſhip does, ſtill, *Beneficia Beneficiis Cumulare*, and, in your very Actions, ſpeak

that piece of Poetry, Aloud, and Unfeignedly, to my Worſt Condition, *Et, Nuper, Mea Cura, & Nunc, Mea Cura*, this it is, that extorts from me a Publication, not ſo much of my *Book*, as of my *Gratitude*; 'tis all that I am able to return to ſo much Exceſs, and Wonder of your Bounty, that *Goldſmiths Hall*, and *I*, ſhould upon one and the *ſame Day* Rifle your Bags; that the *Thouſands* paid in There, could not hinder you, from Raining down a *Voluntary* Shower of Gold upon Me alſo; that You ſhould, After, ſend Reliefs, and Viſits too, to ſo Mean a Perſon, Enough to make me Suſpect I had injur'd my Fortune (and not Fortune, me) in ſetting too Light by Her, when the very Ill ſhe did me, had ſo much of Advancement in it, as that it made me fit (in your Eyes,

Eyes, as Lowly as my own Fortune) to be Conſider'd by your Lordſhip; I Laid them Both Together, the Reliefs, by your Self, and the Viſits, in your Name, by your Chief of Servants, and Concluded out of thoſe Premiſes, had I been Leſs, I could not have Receiv'd more than the One, had I been Greater, You could not have Done more than the Other, no Otherwiſe, then, as your Lordſhip was, After, pleas'd to Do, to ſend your Encouraging Letters alſo, Seal'd with your Own Arms; What could you have done More, had I been the very *Signet upon your Arm?* and what can I do Leſs, than Teſtifie to the World, how Much I Owe Your Lordſhip, and, though You did theſe Good things, *Secretly*, Declare, what You did, *before* all the *Iſrael* we have left,

and

and before the Sun? I am sure, it does not break the Command of our God Christ, if, when the Almſ-Giver did *not let his Left Hand know what His Right Hand Did*, the Receiver *Sounds the Trumpet.*

Mat. 6.

You, my Good Learned Lord, who know All things, (*quantum Humana Natura, & Ætas Tua Capere & Portare poſſunt*) know, (and yet this is no Ill Tidings I bring, and therefore not liable to That, *Nos Cogimur Omnia Scire*) that He, who is Already Noble, is made much more Noble yet, the Leſs He makes of Himſelf, whereas He, that is not Noble at all, does make it Impoſſible for Him, that He ſhould be ſo, by taking upon Him that He is So: I have Experiment enough that your Lordſhip is not Sowr'd into One of thoſe, who, inſtead of Accepting,

cepting, upon such Presentations as these, are ready to cry out, *Quis Mihi? Quid Tecum? Proximus Ipse Mihi.* Let them Startle at a Dedication, who have not Worth enough to Challenge it, or have not Paid enough before-hand for it; Both Waies, Your Lordship is a *Free-man of England*; and therefore, that I may Stop Your Lordship's Message to your Steward, give me leave to tell your Lordship, that This is not a *Petition*, but an *Acquittance*;

Non Posco, neque Gratiam, nec Æra,
Nec Rubri Spolium Maris, nec Murices;
Sed Chorus magis Ipse sis, vel Ære,
Vel Rubri Spolio Maris, vel Auri.

After

After all these Confessions, and Acknowledgements, if your Lordship asks me, Why I Printed a Former Book, and made not You the Patron of it; and Me? I shall easily obtain your Lordship's Pardon (for You are *Vir Priscæ Humanitatis*) if I, first, tell you, that I chose no Patron to it, but the Thousand Readers; and next, that I, therefore, Own'd not You, because I dis-own'd my Self; and yet, Whereas That Book Was so speedily sold off, for want of the Author's Name to Spoyl the Bargain, I thought it a piece of Prudence, when I Hazard the going off of this Impression, by the Unworthiness of My Name, to do my Self and my Stationer Right, to make it Sell into Other Mens Hands, by your Lordships passing-good Name, and not to lye upon Our Hands, by Mine.

Let

Let me take my leave of your Lordſhip, with this Proteſtation, that I ſhall ſtudy never to forget the Conſtancy of your Good Will towards Me in theſe Unſteady times, *Sive Prememus Humum, ſive Prememur Humo*, and ſhall be Alwaies ready to Preſs into the Ears of this deaf, froward Age, how much I am (but that Infinitudes cannot be Reckon'd up)

Your Lordſhip's Infinitely Oblig'd, and (if it be poſſible) as Devoted Servant,

WILLIAM TOWERS.

The

WILLIAM TOWERS.

The Names of Authors, and Sententiaries, Antient and Modern, Chriſtian and Heathen, whoſe Books, and Speeches, are, occaſionally Mention'd, and purpoſely made uſe of, in the Following Diſcourſes.

1 ÆLian. 2 Æſop. 3 Ageſilaus. 4 Agapetus. 5 Ambroſe. 6 *Biſhop* Andrews, *in His MS Notes upon the Common-Prayer-Book*. 7 Anſelm. 8 Aquinas. 9 Ariſtainetus. 10 Ariſtotle. 11 Aratus. 12 Athanaſius. 13 Auſonius. 14 Michael Auguanus. 15 *Saint* Auſtin. 16 *St.* Baſil. 17 *Doctor* Baſire. 18 Balduin Caſus Conſcientiæ. 19 Bellarmine. 20 *St.* Bernard. 21 Beza. 22 Bias. 23 Bion.

24 Cauſſinus, e Soc. Jeſu. 25 Cato. 26 Cæcilius in Cicerone. 27 Cæſar. 28 Chilon. 29 Cicero. 30 *St.* Cyprian. Cyrill. 31 *St.* Chryſoſtom. 32 Clemens. 33 *Common-Prayer-Book.* 34 Q. Curtius.

35 Demoſthenes. 36 Diodorus Siculus. 37 Diogenes Cynicus. 38 Diogenes Laertius. 39 Dionyſius Areopagita. 40 *Dr.* Donne. 41 *Engliſh College of* Doway.

42 *Queen* Elizabeths *Injunctions.* 43 Epictetus. 44 Epicurus. 45 Epiphanius. 46 Eraſmus. 47 Eſtius. 48 Eucherius. 49 Euſebius. 50 Euſtathius.

51 Fagius. 52 Minutius Felix. 53 Firmicus. 54 *Dr.* Field *of the Church.*

55 Galen. 56 Joannes Galenſis Anglus. 57 John Gregory, *late of* Chriſt-Church. 58 Gregory *the Great.* 59 Grotius. 60 Godfrey Goodman, *Biſhop late* of Glouceſter. 61 *Dr.* Hall, *when He was the R. R. B. of* Exon. *ſince B. of* Norwich. 62 *Dr.* Hammond. 63 *Lord* Hatton. 64 Heinſius. 65 *Heraclitus.* 66 Heſiod. 67 Hierocles. 68

St.

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74 Iamblichus. 75 Irenæus. 76 Julian *Apoſtate.* 77 Juſtin Martyr. 78 Juvenal.

79 Lactantius. 80 Languetus. 81 *Dr.* Laud, *Late Arch-Biſhop of* Canterbury. 82 Levinus Lemnius. 83 Livy. 84 Lucan. 85 Ludovicus Granatenſis. 86 Lucretius.

87 Machometus. 88 Macrobius. 89 Manilius. 90 *Manual of Godly Prayers.* 91 Martial. 92 Peter Martyr. 93 Michael ab Iſſelt. 94 Picus Mirandula.

95 Greg. Nazianzen.

96 Optatus. 97 Origen. 98 Ortelius. 99 Ovid.

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117 Quintilian.

118 Raimundus de Sabunde. 119 C. Rhodiginus. 120 Ruſticus Diaconus. 121 Ruvio.

122 Scaliger. 123 Joannes Secundus. 124 Seneca Phil. 125 Seneca Trag. 126 Severus. 127 Socinus. 128 Socrates. 129 Solon. 130 Statius. 131 Suarez. *The Schoolmen.*

132 Tacitus. 133 Tertullian. 134 Theodoret. 135 Theodorus. 136 Tibullus. 137 Triſmegiſtus. 138 Maximus Tyrius. 139 Emanuel Theſaurus. 140 Theophilus Antiochenus. 141 Theophylact.

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Atheismus

Atheiſmus Vapulans,

OR,

There is a GOD.

The Introduction.

TO Prove that God Is, (the Theme, and Buſineſs, which I am, now, upon, and about) did it onely ariſe out of a Curioſity in Notional, and Speculative Knowledge, would be my own Shame, and not a Rebuke to the Apoſtacy of this Age and Clime; and I my ſelf, who take upon me (by the help of him who is the Subject of my Diſcourſe) to endeavour the Converſion of others, ſhould

ſtand in need to be Converted by another's Pen, from ſuch a Fantaſtick Imployment; but, ſince the Undertaking is ſo far from *Humour*, that there are abroad, who need ſuch a Cure as this, I ſhall not forbear that, which is uſefull to Some, for fear leſt a *Medice Teipſum* might be apply'd to my ſelf from Others; if all, I write, were Digreſſion, and Impertinency; if all, to whom I write, would eccho back to that Heavenly Covenant, *I will be their God, and they ſhall be my People*, Thou ſhalt be, thou art our God, I ſhould eſteem this Loſs of Time and Pains, to be the moſt *Fortunatus Error* I could ever commit, and ſhould more glory in *Confirming my Brethren*, than in *Converting an Alien*; but, ſince ſome cry out, with *Pharaoh's* blaſphemy, *Who is the Lord?* I, and I, *and I, know not the Lord*, and may compell him (as he was driven to it by the Obſtinacy of That *Pharaoh*) to prove himſelf to be the *Lord*, by his own moſt Authoritative, moſt Infallible bearing witneſs to himſelf, that he is the Lord, three ſeveral

Exod. 5.2.

ſeveral times in the next Chapter, to prove his Power, as he did to *Pharaoh*, by his Judgements againſt them who deny his Power, it is neceſſary for ſome of us to Preach by a *Hand-writing* (leſt God may do it upon a *Wall*) ſuch a Fundamental Doctrine as This, the rather, becauſe ſuch a Wild Separating People (who, if Authority ſo pleas'd, ſhould be almoſt Compell'd into a Congregation, that they might begin at Chriſt's Croſs, and Learn This ℵ, (for That is the Name of God) this firſt Letter in Divinity, that there is a Chriſt, and a God) do run away from the Miniſterial *Vox Viva*, leſt they ſhould be *Converted, and God ſhould heal them:* This it is that makes me run after (with a *Bleeding* Heart, becauſe of their *Dry* Eyes) ſuch Infatuated Periſhing Souls, who Voyd to themſelves, whatever God by Our Miniſtry, hath taught to Others, of Fearing God, Loving God, being Zealouſly-Affected to God, and put ſo much Shame and Diſhonour upon our Great and Good God, as to Deny Him, not onely

V. 2, 8. 29.

onely in his Attributes, to be Great and Good, but in his very Eſſence, even to Be; the modeſt *Heathen* will not keep pace with them in any of theſe; even to him, he ſhall be, not onely *Deus*, but *Optimus*, and *Maximus* too.

Some ſuch there are Abroad; and there are, Abroad too, who impute that there is, at leaſt, ſome One ſuch within my own Circuit; whatever Prophane Languages have ſlipt out of that Unhallow'd *Mouth*, I would fain hope, they never came out of the *Heart* too; and yet my Saviour hath almoſt made me to deſpair, and not to hope ſo, in that himſelf hath ſaid, *Out of the Abundance of the Heart, the Mouth ſpeaketh*, *Mat.* 12. 34. and hath given me Occaſion, by the force of his own Argument, to ask a Queſtion, like his, in the Method, though unlike his, in the Matter, *How can he, being Good,* (Good at Heart, how Can he) *ſpeak ſuch evill things?* Ibid.

Whether this be, indeed, a Sin of Blaſphemy, and Atheiſm amongſt us, or a Sin of Slander, and Defama-

tion

tion amongst them, I know not; but, since it must be one of these Sins, and of one of these People, though I am *in a great Streit*, yet I could wish to make Choyce of the Lesser Evil, for (though Both of them are stark naught) it is surely better to Slander and Defame Man, than God; this onely I know, that my present Design is, by the Conversion of him, who is himself the suspected *Adversary*, and hath given Occasion to the very *Servants of God* to speak *Reproachfully*, to make such a bold Report hereafter, to be but a very Slander; and by the Conversion of those his *Fratres in Malo*, in Another and Another Place, but in the same, and more than the same Iniquity, who are Ἀντικαιμένοι, not so much Suspected by us, as Convicted by themselves, that they are the Adversaries of God, not to suffer it (*quantum in me est*) to be any more the Slander, either of Man or God.

This is One part of the Design, to have *Compassion* on him, whose Foot hath *well-nigh slipt*, and to save him with hope; to Compassionate Jude 22.

those,

those, who are not almost, but altogether *Gone out from us*, who, themselves, have made it *Manifest*, *that they were not of us*, and to *save* them *by Fear*, *Pulling* them *out* of that *Fire*, into which they have thrown themselves; and it is Another, to Establish and *Keep them in the Love of God*, who are, already, and still, *Deists*, and Christians, that they would *earnestly Contend for the Faith*, *which was once Deliver'd to the Saints*, how eagerly soever some, who neither are Saints, nor have Faith (not so much Faith as to believe a God) contend against them for it.

For that Conviction, and Conversion-sake of some, and for that Remembrance, and Establishment-sake of others, I shall divide this Treatise into three parts; each Part shall be a Treatise by it self, and the two Latter subordinate to the first.

The first Treatise shall prove that there is a God.

The second, that there is but One Onely God. And

The third, that the God of us Christians

Christians is He, that One, and that Onely God; first, in that he is a Lord and Ruler over us; secondly, in that he is a Rock and Defence unto us.

And, though I might take one Text of Scripture, to prove all, and every part of this (that of *David*, in his 18 Psalm, and v. 31. *For, who is God, save the Lord? and who is a Rock, save our God?* That is the first thing, Presuppos'd, and Granted, by *David*, and, by all those, who are, as *David* was, Men *after God's* own *Heart*, throughout the Double, the Iterated, the Repeated Question, in the whole Verse, that, indeed, *a God there is*; for, when he asks, *Who is a God save--Who is a Rock save*--a Rock and a God he presumes there is; and then he, as Equally, and Firmly, though but secondarily, implyes, in those Interrogatories of his, that there is but *One, True God*; That is Inferrible out of his Manner of Limitation; for, when he Confines the Excess and Latitude of the Question, *Who is a God*--to--*the Lord* Singularly--*Who is a Rock*--to --*Our*

1 Sam. 13. 14.

--*Our God*--Unically, he does Convince, that there is but One True God, One Onely Lord; and, thirdly, he Proves, and Evinces, that *Our God* is the *One*, the *Onely*, the True God, by a twofold Argument; first, in that he is *Lord* and Ruler over us, *Who is God, save the LORD?* secondly, in that he is a Rock, and Defence unto us, *Who is a ROCK, save our God?*) yet, I must acquaint you with two several Reasons, why I, in part forbear, and, in part, insist, to do this.

1. I will forbear, because, in my first Treatise, I am to Prove a God to the Face and Heart of him, whose Face does Confidently, and whose Heart does Hypocritically seem to Deny a God; and, to such a One, I must not prove God by Scriptures, (lest, though perhaps he has not Latine enough to do it, he tell me, without Mood and Figure, and in plain English, that I do *Petere Principium*) but, rather, Scriptures by God.

2. I will forbear, because some of this queazy Age, and Innovating Isle

Isle (for, I am onely seen in my own Vanities, and the misbelief of a few of my Countreymen, who have need to be Reform'd out of their very *Reformation*, as they Injuriously and Dishonourably call it, to that Authority, under whose Cloak they pretend it) who account *Preached* Sermons, *in Actu Exercito*, to be the whole Body of Divinity, and the *Hearing* of them to be all the Practice of it; who esteem of them, *Ex Ore onely*, to be God's Ordinance, and Edifying, and *Ex Prelo*, to be Man's Inventions, and Corrupting, and therefore will not (though a *Wise* Man hath bade them do it) *Buy Truth, and Wisdome, and Instruction, and Understanding*, but account of Sermons, *Ore tenus*, to be the Wisdome of God, and Printed Sermons to be the *Foolishness of Preaching*, and, therefore, will not *Cœlum Stultitiâ hâc Petere*; no, by no means, *Non hac Itur ad Astra*. And yet, though I will rather * *Treat*, than *Sermon* to them, I would fain Unbewitch them of such Misperswasions too; when St. *Paul* bids his Thessalonians,

Prov. 23. 23.

* Although *Concio*, in *Veteri*, & *Primitivâ Ecclesiâ Tractatus nuncupabatur.* Bishop *Andrews* in MS Notes on Common-Prayer-Book.

1. 5. 11.

Thessalonians, *Edify One Another*, would he not have them do it, by that Doctrine, which he Preacht unto them? nay by that very Epistolar Sermon, which he *wrote* unto them? Is not *Comfort* an especial part of *Edification*? and does he not Exhort them to *Comfort one another with these Words*? these Written Words? Does the Spirit of God go along with them, when they are deliver'd to the Ear? and forsake them, when they are Presented to the Eye? how ill does this suit with that God, whose property is to be *Immutable*! *Himself* is One of those *two Immutable* things, and his Oath Another; Is not this kind of deserting That, which he before allow'd of, at least *some Variableness*, and not *None at all*? at least *a Shadow of Turning*? is that, which was Wholsome Meat from the *Pulpit*, either *Mors*, or *Herb-John in Olla*, when it has past through the *Shop*? are *Ecclesiastes*, and other *Tracts*, *Catechisms*, and *Confessions of Faith*, Any thing, and Every thing else, Good, and Saleable in Paper? and onely That, which is very

Ch. 4. v. 18.

Heb. 6. 18.

very *Hot in the Mouth*, and eſteem'd Beſt of all *There, Cold in Operation*, and Good for nothing, when it is Dreſt the ſame way as Theſe? Good God! what Sickly and Unſound Palats are we to provide for! For their ſakes alſo it is, as well as for that Atheiſt's ſake, with whom I expoſtulate, that in the proſecution of what I have in hand, (in *Hand* I ſay, and not upon the *Tongue*) I ſhall, in much part, decline Scriptural Authority, leſt That, which is a *Treatiſe* in *Volume*, might be ſuſpected of ſo much Jeſuitiſm, as to have chang'd its *Name* from that *Sermon* which it had been in the *Chapel*, though the Length, as well as the Tedioufneſs of it, (for, theſe two, are, ſometimes, as much *From* the Same, as *Idem*, *cùm faciunt Duo*, is not *Semper Idem*) and the Debility of my own Lungs might Vindicate it from that Honeſt Imputation; and yet

3. As well for the Connexion and Requiringneſs of the Matter, as for the Integrity of thoſe Setled Heads, who love the Word of God, and

and the ſincere ſolid Interpretation of it, as their own Souls, I ſhall, in much part, inſiſt upon Choyce and Pertinent Scriptures, a little in the firſt and ſecond Treatiſe, (and, in doing this, I ſhall but tranſcribe the Policy, and leave out the Infection of a *Ruvio*, and a *Suarez*, (who, in their *Logick*, and *Metaphyſicks*, talk Much, and Unſeaſonably, of the H. *Euchariſt*, more to *Roman* than *Ariſtotelical* Intent and Purpoſe) excuſably enough, becauſe I would, even at unawares, not onely Conteſt, and Diſpute, but Surprize my incurious Reader, into the belief of a Truth, not Engliſh, or Spaniſh, but owned by Mankind) but, more in the third, becauſe the other two do preſume him to be a Chriſtian but *in Fieri*, not fit, at all, for Apoſtolical *ſtrong Meat*, and ſcarce, for *Milk*, but, in the third, and *in Facto eſſe*, for Both; in the Language of this laſt expreſſion I may tell you, that you know your Fare, wiſh you Fall too, and, pray God to Bleſs it To you.

The

The First Treatise.

That there is a God.

1 TO tell you that *Every* word of Scripture does prove this, because, as St. *Paul* tels me, *All* of it was *Inspir'd by God*; nay, to tell you, that those very words, which the Devil, in Scripture, hath spoke, do prove this, because it is God, who hath made *them Scripture* in that he hath vouchsafed to Relate them There, will not serve my turn, nor suit with that ground of Method, which not I make choyce of, but the Perverseness of Man proposes to me, and compels upon me; if he Fights with *Wood*, *and Hay*, *and Stubble*, and I want'd with *Gold*, *and Silver*, *and Pretious Stones*, I shall not *Componere*, but *Dilatare* his *Obstreperas Fauces*, for want of a

2 Tim. 3. 16.

2 Cor. 3. 12.

Reply

Reply *ad Idem*; such a *Goliah* as this, must have the Neck of his Objection cut off, with his own, though a Leaden, Sword; the Other, and Better way, would indeed satisfie Other and Israelited, better and Un-Philistin'd men, to *Remember* them, that there is a God, who already believe this Truth, but not to make him *Know* that there is a God, who as yet, Denies it, and, doing that, must, by Miserable Undoing Consequence, Deny this Book to be Made by him, whom himself he Denies to Be.

2. Therefore, by a Rational Physick against the Pestilence, and Infection of so Ill an Air, (a Disease more dangerous than that other noysome Pestilence, *which walketh* (as this hath done, though, now, it attempts to *waste* even at *Noon-day*) *in Darkness*; for, That does testifie a God, though an Angry one, which This out-braves, and the People were *afraid* of the Tokens of That, as of *God's Tokens*, whom This out-dares) and with design, that that Ill Air may not onely leave off to Poyson

Psal. 91.6.

Psal. 65.8.

the

the Air next to it, but begin to Purge it self, I shall first, Convince the Falshood, of the Atheists more said and Divulg'd than Beleeved opinion, out of those Principles, which it is impossible for Themselves, as they are what they professe themselves, *Meer Men* to Gainsay; and shall Secondly, in Honour to the *Scripture*, and the *God* of them, either Convert Them, who, if they thrust not themselves without the *Pale*, thrust the Pale from themselves, or, at least Confirm those, who are within the Pale, that they may not be seduc'd to Pluck One Stake out of it, by a Mixt kind of *Natural* and *Spiritual Argument*, from the general manner, and Method and Stile, Aim, and sense, and Purpose of the Scriptures, that a *God* is the Author of them.

3. To apply my self First, to the Quality of the Opponents, whose *Hearts Satan hath filled, to Lye to the Holy Ghost, not to Lye unto Men, but unto God*; (and is not this a Sacrilege in grain, to with- Acts 5.3,4.

hold God from the People, and beyond That of them, who with-held the Gift of the People from God?) in Proving that there is a *God*, out of such Evident and Created Principles, which Themselves will be no more able to Disprove, than a Dog to Bite the Moon, at which He Barks; and yet, for the sake of Others, I have heeded that Counsel of *Putean*, *Cavendum est, ne vel Ipso Latratu Mordeat*.

comm.

4. And did not *God* Himself, and *Moses* Himself imply as much, that God might be known (though not in His Simply-Intire essence, even by Scriptures themselves, or to Angels themselves, for, Nothing but God can thus Comprehensively know God) at least, in His Existence, and Being, in a more Remote, but Certain and Infallible though Confus'd knowledge, even by the Light of Nature? (though there be more of Resplendency, in the *Sun*, than in a *Candle*, yet it is as sure, that we Do See, by a Candle, as by the Sun) When God Himself hath told us by *Moses*, that *I*

th

the Beginning, God Created the Heavens, and the Earth, in the very Beginning of the Word of God, and hath not, Firſt, Expreſly told us *in it*, that God Himſelf Is (for, it is never to be ſaid *He was*, of whom there is not *Erat*, *quando non Erat*, but in the ſame Line and Verſe, that *He is too*; elſe, His Name, *I AM*, is brought into ſuſpicion) before that Beginning, but hath left the *Heavens*, and the *Earth*, that He *Made*, to tell us That. Gen. 1. 1. Revel. 1. 4. 8. Exod. 3. 14.

5. And do not the *Apoſtles* themſelves do the ſame? and upon the ſame Ground? and, perhaps in reference to that very Firſt Verſe in the *Written Book* of God, being taught ſo to do, by the Example of God and *Moſes*, as well as by Inſpiration of God? They do not tell us, *in Terminis*, that *God Is*, much leſs do they attempt (that which they well knew to be a thing Impoſſible) to Prove Him to Be, *à Priori*; ſuch a very Proof as this (beſides the Arrogancy of it, in taking upon them, to be in greater favour with God, and to ſee deeper

Exod. 33. 23. into Him, than *Moses* did, who saw Him, but *à Posteriori*, in His *Back Parts*) would be but an Artificial, a more Elaborate, and subtle kind of Denying God; They only tell us Involvedly, that *He is*, when they tell us, that They Do, and We should, *Believe in God the Father Almighty*; To Beleeve In Him, He, and They have taught us in Holy Scriptures, but *Credere Deum*, to Beleeve Him to Be, the next Words after, teach us That, *Maker of Heaven and Earth*.

6. Now, if Any shall say a fresh, as *Galen* once did, *Omnia Dicit, Nihil Probat*, that *Moses* does but *Say*, God did This, and That, Made Heaven and Earth, He does not *Prove* it; to Reply to all such (who are themselves as *Natural*, as was *Galens Study*) let me take That Heaven, and That Earth themselves, into my Discourse, whereby to Prove their Maker; I begin, with Part of That, which God Made, and, out of which, He Made Us, the Earth, and the Inhabitants thereof. Take the Whole of it, or take it

it in Pieces, either Way there is a God.

7. All of it, and the Glory of it all, the *Urbes* and the *Civitates*, the ſtately Buildings, and the ſocieties of Men, whence were they? the Cities did not Build themſelves; the Ruſſet Coontryman knows as much as this comes to, that, not *Orpheus* idle Muſick, but the Hands of Laborious Men have done all this; but, whence then were Thoſe Men? He in the Woods and Fields, and He in the Grove of City-Houſes, knows that too, that, as ſome of them have Children, ſo All of them have had *Parents*; but, whence thoſe Parents? they know that too, that, as ſome of them Are Grand-fathers, ſo All of them have Had Grand-fathers; but whence, ſtill, came they? from their Fore-fathers, and Thoſe from a *Firſt* of all; As certainly as you cannot tell, Any man alive *Shall* have a Future Child (for the ſame Power, that ſaid *Write ye This Man Childleſs*, may, if *He* pleaſe (for, God, and His Power, Attribute and Jer. 22. 30.

Perſon are Convertible and th ſame) ſay, Write ye This Woman *untimely*, for, *the Children are come to the Birth, and there is no Strength to Bring forth*) ſo certainly you may know, that there was a *Firſt* Man of all, that had no Man at all to his Father

Iſ. 37. 3.

Juven. Sat. 6.

——*Orbe Novo, Caloque Recenti,*
Vivebant Homines, qui Rupto Robore Nati,
Compoſitique Luto, Nullos habuere Parentes.

Quæ etiam atque etiam Maternum nomen adepta Terra tenet Merito, quoniam Genus Ipſa creavit Humanum. Lucret.

Such a *Firſt* Man there muſt have been, or elſe there muſt be, (that which the *Philoſophers*, the meer *Natural* Men, (and the beſt knowing of All meer Natural Men,) call a *Progreſſus in Infinitum*, a Proceeding even to an Infinitude, which, the meer Natural Men do Diſcerningly, and Truly, and Deliberately, Deny to be Poſſible in *Nature*; which very word does ſignify all, I have already ſaid, and preoccupies ſomewhat more that I have

have ſtill to ſay, *Natura, quaſi Aliunde Nata*; As All Propagated Creatures which, at this day, have a Being in Nature, receiv'd it from the Præ-Being of ſome of the ſame kind, ſo the firſt Individual, which it ſelf does partake of Nature, in its *Compoſition*, though not in the *Efficiency* of it, muſt needs have its Being *Aliunde* ſtill, and therefore from That *which Is*, before *Nature Was*; for, as it is impoſſible, for the Firſt Man of all, to have Had a Father (elſe, He was not the *Firſt Man*; elſe, He muſt be Father to Himſelf, in that He was the *Firſt*, and His *Own Child*, in that He had *ſuch a Father*) as Impoſſible, as it is for Himſelf, *to Be*, at the ſame Inſtant and Point of Time, both *Before* and *After* Himſelf; at the ſame Inſtant, both *to Be and Not to Be*, which is One Contradiction in it ſelf, and Another Contradiction to the very Firſt of *Principles*, in the very Chief of *Sciences*, *Omne, vel Eſt, vel Non*; for, Whoever Makes Any thing, is as much *Metaphyſ.*

and as Really before that thing which He makes, as Any of those who Plow their Own Lands, or Plant their own Vines, were in Being, before those Vines were first Planted, or those Lands Last Plow'd, as a Shoomaker Is, Before the Shoo, He Makes, a Carpenter Is, Before the Plough he Makes, and a Smith Is, Before the share He makes to that Plough: Now, as a First Man must have been, and That First Man Cannot have made Himself, so (though *We* already know, who That First Man was, *Adam*, and who made Him, *God*, yet, that those who Deny God may be well forc'd to acknowledge Him, as I am Ill-forc'd thus to Prove Him) Either it was *God*, or somewhat Else, that made That First Man: if Any thing else Besides God, the Question returns, Who made that somewhat else? so that, at last, of meer and Undeniable Necessity, God must be (as to our Understanding, as God would be, as from His own Goodness) the

the First Maker of All; the First Maker of all, must be God, and nothing else but God, because whatsoever is in Him, must Necessarily be in God, and Incommunicably in Any thing else but God; such Properties are these, To have a Being of Himself, not Depending upon any thing else but Himself; To have such a Being, of which All else Depend, as well *in Produci* as *in Conservari*; To Be without Beginning; To be Eternal; and these four properties, are proper to God *Quarto Modo*, they do *Convenire Soli, & semper*: And thus He is driven in many Words, and *per Circuitus & Ambages*, to Confess God, Who, in One Onely word, Denys Him; not can His Ignorance, any otherwise be excus'd, than if we fancy Him to be (what *Erasmus* does not say, Any man VVas, but only Himself fancies some One Man so to be) so besottedly Ignorant, as to beleeve, that Himself was never Born; This, says that *Inventor* would be more Pardonable, than to *Deny a God*; nay

nay *Pace Illius dixerim*, This would not Deny a God, but pretend *Himself* to be One, a God, and a *Christ* too, as being *a Stone cut out, without Hands.*

Dan. 2. 34.

Deus est Rerum omnium Causa. Arist. Meta. Virg. l. 1.

8. This is that, which they call the *Chain* of *Causes*; and as much Evidence as this, will arise out of any *Other Cause*, in respect of any *Other Effect*, when it is thus driven up to the Head, to that God, who may Article with some Heady men now, and aske the question of them, which *Jepthah* ask'd of the *Elders of Gilead*, shall I be your Head! *Jovis omnia plena*; and *Jupiter est, quodcunque Vides*; you may see God, on † every thing you see; the most Minute, most Contemptible Production in Nature, is not at all Minute, is not at all Contemptible, in that it is a Demonstrative Argument, to Prove a Creator, a God; the very Mice, and the very Frogs will do it, not only when they come upon *Gods errand*, to execute His Judgements upon *Pharaoh*, and by the wonderfulness of the Judgement, in the Feeble-

Jud. 11. 8. Virgil. Ovid.

† *Quid est Deus? quod Vides totum*, &c. Senec.

Exod. 8. 2.

Feebleneſs of the Inſtrument, had it not been Impower'd from above, to declare a God, whoſe Name is *wonderful*, *qui Solus facit Mirabilia*, but when they Come of their *Own Errand*, to Feed upon the Crumbs from under thy Table, and to Drink the Dew of Heaven from off Thy Graſs, even Theſe, and even Then, will be Arguments and Doctrines, Proofs and Inferences of a Deity; Not to Diſpute whence they have their Being, whether as ſome ſay, the One out of the Duſt, and the Other out of the Air; be it from theſe, or be it from what elſe it will, whence had this Duſt, and this Air, and this Any-thing elſe, their own Beginning, whereby they Contribute to the Origination of theſe? I muſt not now tell you, out of Scriptures, that the very Duſt, and the very Air, the *Winds* which Chriſt *Commanded*, and the *Clay* which He had be Phyſick, and Cure the Blind, did teſtifie Chriſt to be God, and God to be their Maker, by their Obedience to Him; but I muſt tell you, out of Nature, that God

Pſ. 9. 6.

Mat. 8. 26, 27.

John 9. 6.

God was the Maker of That, which, by the Descent, and Continuation of second Causes, became Frogs, and Mice; for, if Man, the most Excellent of Sublunary Creatures, and as this self-minded Atheist is apt to believe, the Paramount subsistence amongst all those which have Any Being, was not able to bring forth Himself, but (as we have already prov'd) must needs be beholden to a Superiour Power, an Original Maker, a First Cause, for the Relative, and Dependent Being which He has; much less could those more Ignoble and Servile Creatures, the *Air* (which it self He is, perhaps as ready to Believe not to Be as the *God*, and for the same Reason, (which may equally make Him doubt, whether He has a Soul or no) because Both of them, because all three of them are Invisible) or the *Dust of the Earth* (that sluggish Creature, which He disdainfully tramples under His Foot, not Considering that, That Foot, and the whole Body besides, is, now, but Compacted Clay, and will, anon,

be

be Viler, more putrified (I must speak modestly) More Offensive earth than That, and Stand in need of that very earth He Scorn'd to Cover, and to Hide too, not his Nakedness only, but His very Stench, lest the Survivers hide their faces at Him) much less could these Senseless, (and therefore, much more, Unvoluntary) Atomes at first make themselves, and then the World, however one (Himself as Unworthy to be Nam'd as His vain opinion to be Particularly confuted) though he durst not fancy the former, did invent, and vent the latter, and then why does He deny God in One Word, when he Confesses Him in two; that it is the *First Cause* which hath deriv'd efficiency into all of these? tis all one to my Understanding as if he said it were *God Himself*; and I could well wish these Naturall men would learn one more Principle of Nature, *Frustra Dicitur per plura quod potest Dici per Pauciora*, that they would save some expence of Breath and call Him *God in One Syllable*, as well as in a Periphrasis of *Two*.

(p) *Pellucidum Tegit, Opacum Abscondit.*

Of

Of Both theſe Arguments, let me ſpeak two words more in the Perſuaſive way I propos'd; *Perſequamur & Flores rerum, ut, ſi nil aliud, Varietatis Jucunditas, & inde, Genius aliquis non abſit.*

Rhodig. l. 2, c. 3.

9. To the firſt Argument, from Parentage. Conſider, when your Child, which was Born of you, does aske You Bleſſing, That very Child, and the humble Acknowledging practice of it, does Teach you, (what you ſhould have taught that very Child) to Crave a Bleſſing from Him who is your *Father in Heaven*; Let Him not be leſs your Father, becauſe He is Out of your ſight, though you are not out of His, then your own Child is the leſs your Son, when neither of you ſee each Other; you ſee Him not, you *Touch not*, *Taſte not*, *Handle not*, and therefore, Is He not? O doe not un-God Him by ſuch a ſtrange and Anſwering reaſon, the very Contrary of which would Un-God Him! for He were a Body, if He could be Toucht, a Sapid Body, if He could be Taſted, and a Colour'd Body, if He could be Seen,

Col. 2. 21.

Seen, and therefore, not a Spirit; and a God, which does neither Eat nor is Eaten, neither Handle, nor is Handled, any otherwise than in such a Discourse as this; nay amongst all the Bad ones, let Me tell you, the most seemingly-prevailing Argument, that He is not, is, that you your self Deny Him, unless That of the Poet be an Argument against this; *Nullos esse Deos, Inane Cœlum, Affirmat Cœlum, probatq; quod se Factum, dum Negat hoc, Videt Beatum*; and yet let me once again, send you to School to your own Child, to be Reclaim'd by Him, whom you Begat; It is an Undutifull, and Rebellious Child; but are not you, still His Father? that very Rod you now take in your Hand tells Him that you are so; it is a wayward and Denying Child; yet, because it is a Child, and because yours, you sollicit His Obedience to you, with Bribes and Mercery; and is God the less your Father, the more He Loves you? God forbid; —*Patrio pater esse Metu probor*; I and *Patrio Viscere* too, His Care, and Feare

Martial. Amantissimus Pater Filiis, quanquam ingratis, veram felicitatem optat. P. Martyr.

Ovid. Met.

Feare of, and for you, who care not for the Lord, unleſs He Thunders, and are feareleſs of Him, when he has laid his Bolt aſide, even this, proves Him to be a *God*, a *Father of Mercyes*, though not, as yet, ſuch
2 Cor. 1. 3. Pſal. 94. 1. a *God to whom Vengeance belongeth.* When you bleſſe your own Child conſider, as, whence it was, from God and you (tis *Sol & Homo*, but it is *Sol Juſtitiæ, quæ generant Hominem*; from God, as the chief Agent, from you, as His weak Inſtrument, more weake, and uſeleſs, and unactive, when He takes you not into His Hand, and cooperates not with you, than your own lazy Axe, when you take it not into yours, or when the *Head* of it falls from the heft of
2 Ki. 6. 5. it, *into the Water*) ſo, whence you, and your Fore-Fathers and Their Firſt Father was, from the Earth, and That, Originally, from thoſe two Extreme-Oppoſites, *Nothing* & *God*, who, Himſelf, in Making it, was the Only Agent, and His Power, and Will, and Love (which are *Him*ſelf) all the Inſtrument He us'd; Conſider, that He made you of Earth, that

Ariſtot. Metal. 4. 9.

ſedentary,

ſedentary, and groveling, and underfoot Element, that you ſhould have nothing to boaſt of, leaſt of all ſuch a vile, and worſe than earthly Opinion (nay, even Worſe than Helliſh too, for, *the Devills alſo believe a God*, though it puts them into an Ague of *Trembling* Fits) as if God Himſelf was ſuch a Nothing againſt which to Boaſt; if you are ſo ſtout-hearted, that Nothing will make you *Fall down and Worſhip*, Let ſuch a Nothing as This do it; and yet Conſider too, that it is *He* that made you of that Earth, and therefore, acknowledge Him your *Father* for *Making* you, and your *God* for Making you ſo *Powerfully*, out of That, which but a few dayes before, was *Nothing*; Beg of that *Father* that *Made* you, to *Bleſſe* you; deſire of that *God* who ſo *Powerfully* Made you (what your Re-maker, your Redeemer Chriſt, hath deſir'd of Him for you) that He would *Keep you by His Power*, that he would proſper firſt, the *Work of His Own Hands*, your ſelves, and then Guide and Succeed *Your Handy-Work*. Jam. 2. 19. Joh. 17. 11.

10. To the Purſuit of That Firſt; Whatever you ſee, even the Baſeſt Creature in the account of Man, be it ſome Apoſtolicall Man, who is that Baſe Creature, whoſe *Preſence* is *Baſe*, as *Pauls*, and *Speech Contemptible* as His, or be it He who accounts Him and His ſpeech and His Preſence ſo, or be it that very *Viper* on *Pauls Hand*, or that Coale of Fire at His Foot; Look agen, and ſee the Dignity of that Office, and of that Creature, in that God hath made the One, and Ordained the Other; Let not the Heathen be more quick-ſighted than Thou; *Hic putat eſſe Deos*; if He Himſelf ſayes *Jovis omnia plena*, ſay thou ſo too, only, change that Name of His God into the *Etymon* of that Name, In every thing, ſee, and acknowledge *One God, and Father of All*, who is *a very preſent Help in the* needfull *time of trouble*; Diſdain not any *Thing*, much leſs any *Perſon*, which He hath Made; thou, who ſhouldſt ſee a God, in a Frog and a Mouſe, nay in a very Viper, be not thou, too ſuſpicious to ſee a Devill, in a Man and a Woman; nay in a very

2 Cor. 10. v. 10.

Act. 28. 3.

Juven.

Epheſ. 4. 6.

Pſal. 46.

very Saint; Tell the Atheist, who will not see a God in any thing, that thou seest a God in every thing; Wonder at the Atheist, who makes God to be Nothing at all, when thou, even by Nature, knowest Him to be what His own Word tells Thee He is, *All in All*. 1 Cor. 15. 28.

11. Such another Argument is That concerning *Motion*, which, because it is not Altogether the Former, but Another, I shall Name, and because it is so like the Former, and *Such*, I shall But Name.

12. We see Motion every where; and yet we must know, that *every thing is Mov'd of somewhat els besides It self*; *Second Movers* there are, or else there is no Motion at all; the Tongue, that Denyes this, let it ly still, if it can, whilst it Denyes this; and yet Second *Movers* there are not, unless they partake of Motion from the First of all, so that, at length to avoid a process into Infinitude, we must at least in our Concessions, Ascend up to a *First Mover*, and that is God. This was *Aristotle's* Argument, to prove a *First Mover*, Arist. l. 7.

and That Terme is equivalent to a God; and though in His Entrance upon that *Discourse*, *He sayes*, *Corpus Naturale*, *habet*, *In se*, *principium Motus*, yet He sayes not *Habet A Se*, the Naturall Body hath the Principle of Motion, *Within* it self, it has it not *Of*, or *From* it self. It was that *Aristotle*, who knew not God at all, by His own *Word*, but only by that innate Principle which God had grafted into His Soul, and by the Book of Creatures, the *Verbum non loquentium*, which exerted that innate Principle, and brought it into Act, which blew the Hidden Fire into a Light Flame, and awaken'd the discursive Faculty, and Power of Knowing God, into an Actuall Ratiocination, and Argument, and Discovery Of God.

Act. 17. 28. 13. I must not, in this case, apply That of *S. Paul*, *In Him* (i. e. in *God*) *we Move*, because the Divinity of His Authority is above that Faith, and Capacity, of Him whom I undertake to Instruct; and of those (*woe is me*, that there are *Those*, *amongst whom we are Constrain'd to Dwell*,

Dwell, or They, ſuffer'd to dwell amongſt us!) whom to Confute; and yet, I may too, apply the *Words*, and leave out the *Paul*, as well as the *Saint*, becauſe He does not quote *God* but *Man*, and Him not *Inſpir'd* unleſs with *Poetical heat*, when He adds—*As certain of your own Poets* Τοῦ γὰρ καὶ γένος ἐσμέν *Alſo* (as well as we Evangeliſts, and Apoſtles) *have ſaid*, τοῦ γὰρ καὶ γένος ἐσμεν, *we are his Offſpring too*, it is *God* that *Made* us, aſwel as *God* that *Moves* us. Aratus. Pythagoras.

14. And now, tell the Atheiſt, how much thou admir'ſt that He will not confeſs a God, by the great and ſpeedy Volubility of the liveleſs Heavens (to the Circulations of which, we may adapt that of *Pliny*, *Inidoneum vel Cœli ſpectaculum, ſi tantum Prætirent*, and fit a reaſon to it, which was none of His, they were a uſeleſs ſpectacle if they did not demonſtrate a God above them, which whirl'd them about, as well as fecundate the earth beneath them) vvhen thou Confeſſeſt Him by the leſſer and retarded Motion of every Creeping thing, ſince it is the firſt Mover, God, that has imparted the The Naturaliſt.

Gift of Motion to All of these; As the Philosopher rebuk'd and silenc'd Him, by Taking a Turn, and by Gesture, who denyed there was any Motion, so, do thou but Walk, and every step thou takst, does out-pace and out-Argue Him, who denyes there is a God.

15. There is a Third of a distinct kind, but of the same Conviction, the different *Degrees* of *Entity*, of Being, which we observe in the Scale of Creatures, which does evince Them to be *Creatures*, and that there is a God, the *Creator* of them; we find that there is a lessenes of Entity, a worseness, an Inferiority of Being in some, and a Greater Entity, a more Excellent, and Superiour kind of Being in Others; Some things have a *Being* and no *Composition*, which, though they are not Compounded themselves, are yet of a Degraded Quality, because they are Ordained to Serve others as the first Ingredients, and Principles of their Composition; some things have a *Compounded Being*, but no life at all, such, as the Grosser Earth and the Parts

of

of it, Stone and Metall, &c. These are the Foot of this Ladder, and those Before as the Ground upon which it ſtands; (I will not ſtay to open and Anatomize the Parts of this unelementall Earth (for it is not, it ſelf One Element, but made up of more) the ſeverall Species of Liveleſs Beings, the ſeverall Differences of them, according to the more or leſs worthy Operations of them, to the more Lazyneſs, or quicker Activity in Producing their effects; This may be the work of Another Pen, and of another Coat, and to Another Purpoſe) the Degree of *Being*, more worthy than This, is in thoſe which have *Meer Life* and no More, the Loweſt, the moſt Ignoble kinde of Life, and neereſt of kin to that Earth, within which it Lives, and is quite Dead when it is, All, Above it, only to *Grow* and *Increaſe*, and not to have Any Senſe at all, as the ſeverall kinds of Plants, Flowers, Herbs, and Trees; for, That which is call'd Plant-Animal, has but *Quid Analogum Senſui*, and does not *Sentire*; the *Being* Above That, is that of

Beaſts,

Beasts, which have the Advantage of sense, added to the Faculty of Vegetation; the Being Above these, is that of *Man*, the Lord of these, who has, besides His sense (or else He is Beside Himself) Reason and Understanding; and yet this Man too has one more Created *Being* Above Him, the *Spiritual Being* of *Angels*, and their more Immediate, and Instantaneous, and Intuitive Reason and Understanding; and must there not Be, the *Stagyrite's Ens Entium*, a *Being of Beings* Above All these, and from which All these have their Communicated Beings? the very Difference of these kinds of Being, the More and Less, that Better and Worse, does Evidence that there Must; for, Nothing has Less, and Worse of Being, but as it does more approach to That, which has the Least and Worst of Being, nay to That, which is Less yet, even to Nothing it self; and nothing has more, and Better of Being, but in some Approximtion, and Likeness, and Reference to That which has (or rather Is) the Most,

Moſt, the Beſt Being of all, *in whom we have our Being* aſwell *as in whom we Move*; and That Chief, that Beſt, that Univerſal, that Original, that Eſſential Being can be no Leſs than God; the very Order of theſe Beings, and the ſeveral ſteps of this Scale does Evidence as much; for, as there is a Loweſt Being, that Vileſt, and moſt Depreſt, the very Center and Element of the Earth, which has a Being and nothing elſe; and a Compounded Being of a Body made of Parts, which is nothing elſe but Body; and a Being one Step above that, a Body, but yet a Live, a Veget, a Growing Body, which hath Arms, but not of Fleſh, and Stomack, but not above ground; a Being, one ſtep higher yet, a Live and growing Body, but a Body that has ſenſe too, aſwell as growth, that can Feel, as well as be Felt, that can *Tangi*, & *Angi* too; and a Being, ſtill one ſtep Higher, partly-Body, partly-Spirit, Man; and a Being one ſtep Higher yet, Purely-Spirit, but Created and Depending Spirit, Angel; Acts 17. 28.

ſo

so there must be, to make this Scale Perfect (*the Top* of which must *reach* not only *to Heaven*, but to God in it) a Supreme, Soveraign, exact, essentially, and selfly-Spiritual, Independent Being, who is Κέντρον τῶν Ὅλων (*Nam Veteres Theologi, Centri Nomine, Deum esse intelligendum prudentioribus insinuarunt*) Opposite to the Other extreme, the Center of the Earth the most Deficient, and *beggerly element* of Being, nay to the very *Nothing*, to which the Nobler sorts of Beings Approach, and Of which, All sorts of Being Partake, as well as a weaker, more Infirm, and Partial Being, to which the more Ignoble Beings do Decline; and That Being must needs be † *God*; so that, even by Natural help, such as this Ladder is, Man might reach up to the Belief of that *Jehovah*, who is *Fons Essentiæ*.

Gen. 28. 12.

Cæli. Rhod. Præfat.

† *Deum qui non summâ putet, Rerum imperitum existimo* Cæcilius in Cicerone. Philo Jud.

16. When thou seest, and observest this Difference of Beings, One to partake more of Entity, and Another, less; One Meerly to Be (*Est, & Præterea Nihil*) and Another

nother to Be, and Live; One, to Live, and Grow, and Another to Live, and have Senſe, *Superatque & Veſcitur Auris Æthereis*; One to Live Partly Body, and Partly Spirit, as Thy ſelf does, and Another to Live only Spirit, as an Angel does; tell that No-man that denys a Being Above all theſe, which gave a Being to All of theſe, that He is not a Man, He has no Reaſon; He is not a Beaſt, He has no † Senſe; He is not a Plant, for He does not Grow, unleſs it be worſe; He is not ſo much as a Dead Chip, for there was not a Live Tree, out of which He was Cut; He is Nothing; Leſs than That, for, That Nothing is in an *Objective Power*, and Can be Produc'd by the Soveraign Being, and the very Production of it, when it is *In Fieri*, nay, the very Capacity to Be Produc'd, while it is but in *Poſſe Fieri* does Confeſs a God; worſe then That, for That *Nothing Cannot Disbelieve*.

Virg.

† *Improbum & Violentum eſt, Rationem ita aſcribere, qui Notitia Dei carent.* Plutarch. in Gryllo. *Qui Deos negant, Abjectum Genus Hominum, & ſine ſenſu.* Max. Tyrius Serm. *Deos eſſe, omnes ſana mente præditi, arbitrantur.* Plutarch. de Homero.

17. There is a Fourth, Natural, and Invincible Argument of a Deity, that All theſe ſeverall Beings

ings do *Certainly Operate to a Fixt, Design'd End and Purpose*; This Concludes, that, not All things, no, not Any thing, is Casual and Fortuitous, by meer Dull, and Ignorant, Frustraneous and End-less Chance; and therefore, they are all guided by an Intelligence greater than They, which hath Created them All for their Distinct uses, and That Intelligence must needs be God.

Jer. 35. 7. *Domus Antra fuerunt & Densi Frutices, & juncta Cortice Virga.* Ovid. Metam. l. 1.

Whence is it, that Stones, and Wood, have This End (which Themselves know not that they Have) that we may not be *Rechabites*, but Build *Houses*, make Fires, Dress Meat, and Live? Whence is it that the Sheep and Oxen, wear their own Hides, and Wool, till they have worn them fit for Our Use, and then, we wear them After, and yet they cannot tell, that they are Stewards and Providers for us? whence is it, that we Live by Air, and yet the Air understands not that we Breath it? or, if it did, knows not in what secret Caverns to hide all of it from our Nostrils, but that

we

we do ſtill in ſpite of its fleetneſs and Inviſibility *Haurire, & Reddere*, take hold of it when we Liſt, and bid it *Go* as *Cato came*, *Ideo Tantum ut Rediret, etiam dum Loquor, Redi*? Whence is it that Men make Laws, whereby Man may Live Innocent, and ſafe? not ſafe only Though He be Innocent, but Becauſe He is Innocent? or who is it, that hath taught Man ſo much Goodneſs and Protection? why is it, the *Bad Man*, who knows He ſhould keep Laws, does yet break them, but that Himſelf propoſes an † End, though a wrong One, to Himſelf? and whence is it, that the *Good* Man does not utterly Periſh in the overthrow of thoſe Laws, but that the *God-Intelligence* does ſupply the Defect of Law, and Protect Him, who Purſu'd a Right End? Is it not hence, that the very Iniquity of ſome, does Confirm the Integrity of Others? All would be Caſualty, and Breach, and Deſtruction, were there not a *God* to Over-ſee and Over-Power All, and Nothing is Caſualty, and Breach,

Auſon.

† *Omnis Homo Agit per Intellectum cujus eſt, ex Fine, Operatio.*

Breach, and Destruction to the Good-Man, because there is (and He knows there is) such a God; whence is it, that the Ill Man is Never at Home? but may answer Truly, and in sober *sadness*, out of His own Window, as the Merry Man in *Erasmus* did, *Ego non sum Domi?* that He Lives and Dyes, Amaz'd, and out of Himself, now stupify'd, and Anon Terrify'd in his heart? Fickle and unconstant in Tongue, how undaunted soever he be in haughty Brow, and Forhead of Brass? and whence is it, that the Good Man Lives Above, nay upon his miseries, reckons upon them as the unawares Preferment Bestowd upon him by the very Malice of Man? as the Purpos'd Medicinal Gifts, and Counsels, and Instructions of his God? then, Dyes, and Conquers Death, as his Christ did, by † Death it self? Dyes, with more Joy, and Comfort, and Tryumph, (because it is much deeper than a Face-Joy, and a Comfort Wealthier than all the *Indies* can administer, and a Triumph over his very

Colloq.

Moriens, Animam abstulit Hosti. Vir. Æneid. l. 9.

very ſelf and all his Frailtyes) than thoſe, who make him dy, and, in Dying *Make* him Live? Dyes with an unmoveable ſerenity in his Heart and Mind and Conſcience? has the Image and Picture of That ſerenity, graven and imprinted in the Countage and ſtedfaſtneſs of his eyes and Countenance, in the ſolidity and unrecantingneſs of his expreſſions? and wiſhes that his very *Words were written*, nay *printed too in a Book*, nay *Graven* too, and that *with an Iron-pen*, ſuch words theſe, *I know that my Redeemer liveth*, whom theſe very *Eyes* of mine ſhall ſtedfaſtly *Behold*? whence all this? but becauſe as another Poet of their own hath ſaid, *Eſt Deus in nobis, God*, the Influences, and Comforts of *God*, are in him, and upon him, and Men may ſee (if they will not, Maliciouſly to their own Soul, Blind the Better ey of their Soul, Reaſon) in ſuch a Life, and in ſuch a Death, that there is an Ever-Living, a Never-Dying, an Immortall, a Providentiall God. Job 19, 25. v. 24, 25, 27.

18. From the end for which every thing is Made, and to which every

every thing does Collime; Ask the Atheist, Wherefore He is Made? and to what End He Denyes that God, for whose Honour He was made? If He can tell Thee neither this, nor that, believe Him in Nothing else; and if He can tell Thee, believe a God; For, if He deale plainly with thee, Why He denyes a God. His only, and Bosome Reason is this, that *He would not have a God to Punish Him*; and such a Reason as this, does not Deny but Confess God, nor does only Confess God, but Prove Him too. Whence came this Fear of After Punishment, which stands at the elbow of every desperately-bad Attempt? but that it was † imprinted with indelible Characters into the Soul of Men (who may sooner wash away His own Soul than wash these signatures out of it) by that God who would be Known and Acknowledg'd (when Protected Man Will not do it by due) by Fear of being Out-Lawd from that Protection, and Providence, by which He Rules and governes the Whole Great World, and that Prowd little-

† *Non solum Innatum sed etiam Animo Insculptum, esse Deos.* Cicero l. 2. de Nat. Deorum; & Laertius in vita Zenonis.

Great

Great World Man, who thinks Himself to be Bigger, and of more Consideration, than the Whole.

19. Which last Epithetes of Ruling Protection and Governing Providence, casts me upon a fift Argument, by which Nature Herself in the Best desires, even of the Worst of Men, does testify that there is a God Of Nature, a God Above Nature; And that is, *the Naturall Inclinations* and Propenseness, and even-Beseechings *of Man, to partake in the Blessings of God.*

20. That there is such a *Naturall inclination* in Man, in the whole *Species*, because in every *Individuum* of it, will appear most dilucidly and uncontradictorily, when Any That Man is surpriz'd and beset with a *Weight* of *Suddenness* of Danger and Death, which He would escape, & out of which, He cannot Extricate Himself by all the Wit of Man, so, that He will even Faile, rather than Faile, *& Mori, ne Moriatur*, so that He will make Choice of one kind of Death, without any † Fury, or Preposterousness, since His designe is

Mart.

† *Hic rogo, non Furor est.* id.

 not,

not, simply, to avoyd Death, but Comparatively, a worse and more formidable kind of it, so that, to Him, the less painfull Death has some proportion and Analogy to Life it self, in respect of those fierce anguishes, which He thus avoyds, and in some sense escapes Death, by Incurring it: Bring we to such a Test, that most daring Atheist, who all His Life, Deny'd God, and see, if His Practice, in that eruption and Unconnseldness be not somewhat Godly, in defiance of His Opinion! At That Instant you shall hear Him both Confess God, and Invoke God; Invoke God that He would not *Vicem rependere*, and Deny Him also, *Lege Talionis*; Walk up with Him to the Brow of a Hill (suppose it like that *Pinacle* upon which the Devill set our Saviour, Himself Tempting One Person of the God-head to make Him Deny Another, by Tempting God His Father) where all the way, He sees nothing else but Hill; at that Instant and on that Top and Brow of the Hill, do Thou Stand, and suppose Him to Fall,

Matth. 4. 5, 6.

to

to See nothing, into which He must Fall, but Pitch, and Brimstone, and Flames of Fire; tell me now, Didst thou not hear him Cry out, with as much Acknowledgment as with horrour, *God Bless me! God Protect me! God Deliver me!* Such a Cry, when he had not Leisure to be ill-advis'd by his deprav'd Corrupted Reason, must needs flow out of a *Natural Inclination* to believe, that there is a Supreme Invisible Power, which is the *Preserver* of *Men*; and to Believe such a *Preserver*, such a *Governing* and *Providentiall Power*, is to believe a *God*, in whom such a Power does Reside and Dwell; And, that This is a True Belief, does follow out of the Convinc'd Truth of the *Naturall Inclination*, and the Naturality of the Cry; for Nature herself will bear witness, that no Inclination and Desire, which proceeds meerly and Directly, firstly and Originally from Her, was ever in vain. Job 7. 20.

21. And then why does the Atheist Rashly deny him, from whom, at his Most Need, by an Innate Im-

pulſion, he does Soberly begg Ayd? Thou knowſt, that there is a God; and thou hearſt That Denying Man, when He is Ready to Periſh, cry out, *God ſave me*; Remember then that Thy God hath ſaid (ſaid, and ſworn)

Rom. 14. 11. *As I live, ſaith the Lord, Every Tongue ſhall Confeſs to God.* Every Tongue, the moſt Blaſphemous Tongue Shall do it; when you hear ſuch a Tongue *Deny God* with the ſame *Oath*, with which God hath ſworn It ſhall Confeſs him; when you hear It ſwear by the very *Name of Him* whom it Denyes to be, think,

Matth. 21. 16. that, as Chriſt hath ſaid, *Out of the Mouth of Babes, and Sucklings, thou haſt perfected Praiſe*, ſo, God hath perfected *Truth*, out of the Mouth of them, who are but Once Born, and are not *New-Born Babes*, who, either, have not ſuckt the *Sincere*

1 Pet. 2, 2. *Milk of the Word*, or elſe by a Divelliſh Aſſimilation (for, they themſelves, are Satan Manifeſted in the Fleſh, and like Spiders, turn what they feed upon into their vicious ſelves) have converted That Milke into Poiſon: Beſeech we God, that,

that, as *All things*, even Perſecutions, and Miſeryes of All ſorts, *do work together for Good, to them that Love God*, ſo All things, even *Atheiſmes* and *Blaſphemyes* of all ſorts, Believed, and Done, may work together to the Magnifying of God, by all Saints, ſo much the more, as He is Vilify'd by a Deſperate Few, of this *Untoward Generation*. Rom. 8, 28.

Thus the whole Earth does atteſt that God who *Beares up the Pillars of it*. And the whole Heavens do ſo too. Pſal. 75. 3.

22. I muſt not now reſt upon That Text of *David*, *The Heavens Declare the Glory of God, and the Firmament ſheweth his handy-worke*; I muſt not ſtay to Diſprove the *God*-Confeſſing, though *the Chriſt-God* Denying *Socinus*, in His Comment upon that Text, that the Heavens declare the Glory of God, only by a pre-ſuppoſition that God was known to be, before the Heavens were ſeen, for, That Text Clears it ſelf (and ſaves me the labour) God, was not only known Before, but Made known by them; *the Firma-* Pſal. 19. 1.

ment, sayes *David*, *sheweth his handy-work*, sheweth by the very Prospect of it self that it self is the handy-worke of God; Here, I must not stay; but, as, to *Christians*, the right Method is, to Prove, and Confirme Any Truth in *Nature*, by the Greater Truth of the *Word of God*, so, to the Atheists, we must Prove, the very Truth of *God* himself in his Word, by the lesser Truth, because more evident to them in Nature; the Good Christian, I know, will Pardon me, for his sake, who is so *Cockish* as to Prefer One single *Grain* of *Corn*, above that Rich *Jewell*, which might Purchase to him an intire harvest.

Æsop.

23. And yet, in This (that I may not only dwell upon Nature, or rather, that whilst I do so, I may shew you that I have the Authority of the Ancient *Fathers* (who are *Patres* though *Patrati Patres*) and of the more Ancient, and Father to them, the Apostle *S. Paul*, so to do) I shall confirme that Text, by a Reason of *Theodorets*, drawn out of Nature herself, and shew, by the Consent of Other Fathers, that Nature herself

herſelf does much help us in the Inchoative knowledge of a God; nay by the Practice of S. *Paul* himſelf, who does Countenance ſuch kind of Arguments as Theſe, by his own example.

24. First then (perhaps in too much Civility of Complyance; but as *Auſtin* ſaid, he would rather ſpeak falſe Latine, *Oſſum* to Edify, than True *Os*, not to be underſtood; ſo I muſt rather chooſe to write a Naturall Theology, whereby to reclaime an Atheiſt, than a Disbelieved ſupernaturall, whereby to leave him ſtill in that Pit, in which there is no Truth) give me leave, as the Importunity of the Atheiſt Compels me, to wave both the *Teſtimony* of *David*, and of *Theodoret* too, and to ſtrengthen the Truth of *David*, with the Reaſon of *Theodoret*; When we ſee any ſtately *Palace* Well-built, it is Impoſſible for us, but to reflect preſently upon the skill and Contrivance of the *Architect* and *Maſter-Builder*, whoſe Wit and Induſtry brought This to paſſe; To him we refer all the Prayſe of the Edifice; what is there

Veritas in dicto.

there more a Palace, more Stately, better Built, than *Heaven*? (certainly, none, of the *Fools* Imaginary *Paradiſes* upon Earth) and can he be leſſe than *God*, that Raiſd ſuch a ſumptuous Structure? thou art leſs than Man, thou art worſe than Devill that thinkſt ſo; Satan himſelfe knew, what a Powerfull God he was, in *ſhaking* heaven, aſwell as in Caſting him out of it.

Luke 10. 18. 25. But, though *He fell from heaven, like Lightning, Bonum eſt nobis, eſſe Hic*; I am ſo in Love with it, that I cannot, on the ſuddden, let paſſe the diſcourſe of Heaven, but, in a Continuation, and Inhancement of that Naturall Argument, muſt call upon my Reader, by occaſion of thoſe heavens above him, to acknowledge that *God, who ſitteth in the heavens*, and to let his *Name, be excellent in all the Earth, who hath ſet his Glory above the heavens.*

Matth. 17. 4.

Pſal. 2. 4.

Pſal. 8. 1.

26. In the *Motion* of them, there is *Nihil Temerarium, nihil Fortuitum, nihil Varium*, ſayes the great *Orator*, Nothing Raſh, and unadviz'd; nothing Caſuall, and by meer Chance;

L. 2. de Natura Deûm.

Chance; nothing altering and unstable; but a Constancy, and Order in them All; (and yet, were there not This Constancy, but, That Casuality, * he that was as great a Philosopher as the other an Oratour, would Infer God, and Dispute an Acquiescence in God, even from thence) and therefore he infers That very Deity, to Regulate them, whom Our *S. Paul* cals, *the God of Order and of Peace*: If the wit of his meer Speculation, could discover and unveile so much of the Godhead to him, how much more and Better, might he (as he did) have known That God, by the Sense, and experience of those many *Benefits*, which those heavens distill hourely upon us? Why does the Sun so Constantly, and indefatigably, Travell, but that all we, upon the Globe of the Earth (those who dwell upon the One Face of it, and those, who upon the Other) might have a Vicissitudinary Comfort, and Benefit of his Light? that by It, we might See One Another, See what to doe, and how to live? See That Sun it self, and see, through

That

* *Quod est ex his, vel, si omnia hæc sunt, Philosophandum est; sive nos Inexorabili lege, Fata cōstringunt; sive, Arbiter Universi, Deus, Cuncta dispenit; sive Casus Res Humanas, siat Ordine, Impellit, & Fatat, Philosophia nos tueri debet; Hæc adhortabitur, ut Deo Libenter Pareamus; ut Fortunæ Contumaciter Resistamus; hæc docebit, ut Deum sequamur, Feras Casum.* Senec. ep. 16. 1 Cor. 14. 33

That, to *God*? Why is *nothing hid*
Psal. 19.6. *from the heat thereof*, but that the heat of That Sun, might Inanimate and Quicken Us, and All other Living Creatures For us? So much it is of that Nature of God, of which,
Gal. 6. 9. God would have us to be, *Not to be Weary in Well-Doing*, that we may *Piously* Imagine, This it selfe to be One Reason, why God does not suffer the Sun, which does so much Good to us, to *Run* his own Proper and Naturall *Course*, but to be wheeld about by the Motion of another, and by another Motion Contrary to his own, lest so Beneficiall a *Giant*, as the Sun, might be suspected to do that Good he does, willingly, and knowingly, and thereupon, might be ador'd as God: And yet, the *Persian* Excesse of Religion, (though a Lofty and Damnable Crime) in worshipping the Sun it self for God, out of a mistaken Gratitude for those Benefits which he receives by the Influences, but not by the donation of the Sun (which very Benefits themselves do enough teach him that There *Is a God*, though they do not teach

teach him enough, *Who* that God Is) this Idolatry, in esteeming somewhat else to Be God, which Is not so, Is more excusable, and will be Lesse, though Grievously Punisht, than the Atheists defect of Religion (which is a sin, if not the same, to be compar'd with That *against the Holy Ghost*,) in worshipping No God at all, and, out of a base † *Stupidity*, not seeing a *Footstep*, or *Image* of *God* in any thing, though every thing he sees, is, either, a dimme † Footstep at least, or a Brighter * Image of God; since our *School-men* have told us true, and our own *Naturall Reason* hath approv'd their doctrine, *Imago Dei, in Rationalibus, in Cæteris, Vestigium*; sure *Our David* did not erre, when he tells us what a *Foole* such an Atheist is, though he be (which, yet, is the worst, being so, of all) but in his *Heart* an Atheist; not only *A* Foole, but *The* Foole, no such Foole in the world as he; and how can he be otherwise, *si velit Hoc verbis eloqui, stultus esse (sicut est) sensuum Judicio arguetur?* Hilar. *in* Psal. 52.

† Plutarch in His Book *De superstitione*, defines Atheism to be *Stupor quidam, Deos non sentientium.*

† *Creatura, est quasi Dei vestigium.* Suarez. Disput. 2. sect. 2.

* *Extremum; Dei, quisq; est in imagine parvo.* Manil. l. 4. c. ult.

Psal. 14. 1. *& cur dicit insipiens, quod non est Deus? Cur? nisi quia stultus, & Insipiens?* Anselm. *In corde, non in ore, quia Publici Assensus Judicio arguitur?*

who

who has no Light of Reaſon in his Soul (for want of ſuch a Light as this ſame, in the Goſpel, though *Virgins* are called *Fooliſh Ones*) or how can he have that Light, who, by that, does not See, and Grant, an Image, a Delineation, a Reflection of the Godhead, in that very Soul of his?

Mat. 25.

27. Let us leave the Atheiſt awhile, and put him off to another ſheet, and let us once more return to our own, our more enlightned *David*, and cry out with him, *Let Heaven and Earth praiſe the Lord*; let us acknowledge that they do ſo, by exhibiting Copious Matter of Divine Praiſe, to every eye that beholds them; let us apply that of *David* once again, and call upon that other Heaven, our Soul within us, which came from thence (*Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name*) and upon that other Earth, our Fleſh about us, which was made of it, that our very Soul may worſhip *Him*, and our very Body, all the outward works of our Lives, teſtifie, to *Him*,

Pſ. 69. 34.

Pſ. 103. 1.

to

to our Selves, and to the World; that we Believe him to be; that we Believe in him, according to his Commands upon us; that we Magnifie him, for his Goodneſs to us.

28. Hitherto I have (with Sadneſs enough (but that ſcarce any Sadneſs can be enough) that ſuch Times as theſe force ſuch a Calling as ours to Prove ſuch a Truth as this) evinc'd ſuch a Fundamental Truth (without which, there can be no Truth, as well as no Salvation) that there *Is a God*, by the *Teſtimony of Heaven, and Earth*, of *Man*, and of all the Inferiour Creatures, and Inferiour Principles reſulting from theſe, which, by ſome, who have the Shape of Men, and the Contradiction of----(there is nothing to Compare them to, but Themſelves) are more Believ'd, and Betroth'd Truths, than that Principle of Principles, as well as Being of Beings, that there *is a God*.

29. I go on to Confirm this Truth by Nature, with the Countenance which thoſe Spiritual Men, the *Fathers* (who have had an Oar

in

in the same Boat) and that more Spiritual Man, the Apostle St. *Paul*, (whose Example is my Just Warrant) and the general sense and purpose of the *Scriptures* of God (which make Them, and Him, to be Spiritual Men) do shew, to this kind of Argument.

In his Hexamer.

30. Κόσμος (saies St. *Basil*) τῆς θεογνωσίας Πυδιοτέρων, *The whole World* (take it in its Latitude, and full Comprehension, as it is made up of Both Globes) *is a School, which does Instruct and Discipline us in the Knowledge of God*; So that, in the sense of that holy Father, we have not done amiss, to prove a God, by the Testimony of the Word, the witness-bearing of Heaven and Earth.

The Resurrect.

31. *Facilius credas Prophetiæ, Discipulus Naturæ*, saies *Tertullian*; we shall, the more easily, be induc'd to believe the Old, and New Testament, the Prophecy, and Gospel, if we have, first, been the Disciples of Nature, and study'd those Lectures which she has read to us, in this Nether Orb, the VVorld Below;

so

so that, in the sense of that Pious Father, we are much Excusable, in drawing arguments through the whole Map of the Earth, to Convince *a God*; though we cannot choose but be sorry, that *Ortelius*, who was, never, till now, fit to be quoted in Divinity, is, now, fit, all over.

32. St. *Bernard* saies, that he had *Nullos, aliquando, Magistros, nisi Quercus, & Fagos*, no other Masters, and Tutors in *Divinity*, for some space of time, than the Oken, and the Beechen Trees; and yet these Dumb Masters, these Un-mov'd Tutors, who were not more Ignorant in Themselves, than an occasion of Knowingness to him (though no Preacher were clos'd up in the Hollow of the Trees) even these could Teach him that there *is a God*; so that, in the sense of that humble Father, we have un-heretically submitted, to ask Counsel of the Meanest Creatures, and to Learn the *Power* of God, from the very *Feebleness* of Frogs and Mice.

33. And though *Irenæus* (twenty years Elder than the Eldest of these) hath

hath ſaid, *Deus, ſine Deo, non cognoſcitur*, that, as we cannot ſee the Sun, but by the * Light of the Sun, ſo, without God, we cannot Know God: yet that may be, either *Cum Favore* underſtood, that we cannot know God at all, not *Confuſedly*, not *Remotely*, by any, by all of the Creatures, unleſs we ſee the Power and VViſdome of God in the Order and Diſpoſition of Every of them; or elſe *Rigidly*, that we cannot *Savingly* know God, without the more Eſpecial Light of his own *Word* and *Goſpel*; and then the Inference will be, that he that does not know God at all, not ſo much as by the *Creatures*, is *without God in this World*, (without the Acknowledgement of him, not without the Subſiſtence by him) He, that does not know God ſavingly, not ſo much as by his VVord, ſhall be without God, in the Other VVorld (without the Benefit and Mercy of God (unleſs a *Metaphyſical* Benefit, a meer Notional Mercy, *to Be*, though in Torments) not without the Severity and Judgement of God) All this it argues,

L. 4. adverſ. Hær. c. 14. *Sicut Oculus Lucem non tantùm ſuâ, ſed Solis Ipſum Lucis ſolem conſpicit, Idemq; qui Videtur, & Viſum facit.* Grot. Silv. l. 1. Euchariſt.

Naturæ Humanæ, nec Rationem, nec Orationem De Diis ſuſcipere poteſt, ſine Diis. Iamblicus, c. 26.

argues, but it argues not at all that God Himſelf Is Not, no more than we may conclude there is no VVealth in the VVomb of the Sea (as, indeed, in ſome ſenſe there is not, if it be either *Uſe* or *Poſſeſſion*, and not a *Bare Being*, which does *dare eſſe* to *Wealth*) becauſe we do not know, what Jewels are bred, or what Gold has been caſt away, in the Bowels of the Main.

34. To all theſe let me adde that Axiom of the Schools; *Media Perfecta ad quæ Ordinantur*, that, as all the Means, which God hath ordain'd, are Compleat and Perfect, to the Production of that Effect for which God ordain'd them, ſo the Chain of Cauſes, the Scale, the Motion, the End, the Inclination of Creatures, the whole VVorld, and every part of it, are Joyntly, and Severally, *Perfect*, and Sufficient Means, whereby to know a God *Imperfectly* (and let none ſuſpect he ſtumbles at a Contradiction in the repugnancy of thoſe two words; for, is there not a Diſtinction of *Aquinas*, *Perfectio in Via*,

* *Eſt quædam Imperfecta Perfectio, ut ſciat Homo, ſe non eſſe Perfectum in hac Vita*, Primaſius in Col. c. 1. in Fine.

Via, & *Perfectio in Patriâ*? and is not that, *in Via*, an *Imperfection*, if compar'd to that, *in Patria*?) at least that *He Is*, since they were never ordain'd to reach out to us, any further, and more Clear, Distinct, and Exact Knowledge of God; though they will not enough *speak* All the Praises of the Almighty, yet, even They, will enough stop the Mouth of the Atheist, and put his
Ps. 31. 18. *Lying Lips to silence*, which speak Derogatory and Blasphemous things, *Proudly and Disdainfully, against the Righteous Judge of all the Earth.*

35. And, above all these, let me adde, that *Paul* and *Barnabas* us'd the like Natural Argument, to prove the Invisible God; and, if you weigh the Circumstances, you cannot choose but Grant, that such an Argument had great Weight and Power in it, or else you must Condemn those two Great and Greatly-Illumin'd Doctors, to have been unskilfull Divines, and *Workmen that had need*
2 Tim. 2. 15. *to be ashamed*, in that they did not *Rightly Divide* that very *word of Truth*, which the God of Truth spake

spake in *Nature* her self. The Occasion which brought them to such a Proof and Conviction of an Eternal, All-seeing, and Un-seen God, was This; When St. *Paul*, by a *word* onely, had Recover'd the *Impotent* Man, who was *a Creeple from his Mothers womb*, and so Recover'd him, that he *Leaped* and *Walked*, the *People lift up their Voices, and said, The Gods are come down to us in the Likeness of Men* (This * Miracle was enough to make them Confess *One God* at least; and, what is there in *Nature*, that is not a *Miracle*, but that it is *Ordinary*? and yet as Ordinary as it is, is above the Self-Power of Man to produce) Now, when they were so far prepar'd, as to believe that there *Is a God*, that they might not Honour *Men* as *Gods*, but Believe and Worship the True God, This was the Proof; *He is the Living God, which made Heaven, and Earth, and the Sea, and all things that are therein, who, in Times past, suffer'd all Nations to walk in their own waies* (and we may Grievingly apply--Who, at this present

Act. 14. 10, V. 8. 10.

V. 11.

V. 15.

16.

* God does some Miracles, to Shew his Omnipotency, and to Prove his Doctrine. *Ja. Huart. Examen de Ingenia, c. 2.*

Time, hath ſuffer'd *Some Men* in This Nation to walk Peculiarly *in their own waies*; (the *Atheiſt's waies* are more Peculiarly than any Mans alive, *His own*, and therefore I ſaid *Some Men--*) for whatever elſe were the Sins of Nations, whatever elſe were the Sects of Schiſmaticks, whatever elſe were the Societies and Combinations of Men, there * never was an Entire Nation, there never was a Characteris'd Sect, there never was a Profeſs'd Society, and Combination of Atheiſts; ſo Ridiculous, as well as ſo Irrational, it has ever been, and will alwaies be, to Deny a God *J*-and yet, though God has Permitted ſome Nations, and Sects, and Societies, to Commit ſuch Diſtinguiſhing Sins, whereby they might be Known, and ſome Few Atheiſts, different from the Guiſe of the whole VVor'd, to be Guilty of

Apud nos, Veritatis Argumentum, Aliquod Omnibus videri, tanquam Deum eſſe inter alia, ſic colligimus, quod Omnibus de Numine Opinio Inſita eſt; nec ulla Gens unquam adeo extra Leges Moreſq; projecta, ut non Aliquos Deos credat. Senec. Ep. 118. *Nemo Barbarorum, ad Contemptum Deorum excidit unquam, neque in Dubium Vocant Illi, ſintne Dii, an non ſint? & curentne Res Humanas, an non?* Ælian. l. 2. de Var. Hiſtor. c. 31.

a Monſtrous and Diſ-own'd, Unconfederated and Unſociable Sin, yet, ſaith St. *Paul*, *God left not Himſelf without Witneſs* (to either of them, the Several VVhole Bodies, or that Small Handfull of Men) * *in that He did Good*; after he had firſt made the VVorld by his Power, and ever ſince Govern'd it by his Providence, the very Being, and Orderly Being of the VVorld, was, in St. *Pauls* account, a *Witneſs*-bearing to the God that Made it, and Keeps it; He goes on, to Inſtance, in the moſt Diſcern'd, and Popularly-Known acts of his Providence, *In giving Rain from Heaven*, v. 17. every Globular Drop of which, does, in ſome faint manner, Reſemble and Atteſt, that Eternal Circle, which God Himſelf Is; and the Fructification, the

* *Illud Prodidit Deus, cui Nomen Omne convenit; Vis Illum Fatum Vocare? Non erabis; Hic eſt, ex quo Suſpenſa ſunt omnia, Cauſa Cauſarum; Vis Illum Providentiam dicere? Recte dices; Eſt enim, cujus Conſilio huic Mundo Providetur, ut Incentuſſu eat, & Actus ſuos explicet; Vis Illum Naturam Vocare? Non Peccabis; Eſt enim, ex quo Nata ſunt Omnia, cujus Spiritu Vivimus.* Id. Natural. Quæſt. l. 2. c. 45.

* *Illud Precandum, ne fieret, ne in Hunc Furorem, omnes Mortales Conſpirarent, alloquendo Surda Numina, & Inefficaces Deos, niſi hoc in Apertо foret, Ipſos Benefacere.* Senec. de Benef. l. 4. c. 4.

Plenty, which follows those Drops, does Evidence and Manifest the Goodness and Bounty of that God; That's his second Instance, the second Link of that Chain of Providence, the second Branch of that Accumulative Argument, whereby he proves a Deity, *In giving fruitfull*
17. *Seasons* upon Earth, every Least Grain of which (to use his own ex-
1 Cor. 15. pression elsewhere, *It may chance of*
37. *Wheat, or of some other Grain*) does Convince a *Providential* God against the Atheist, as well as a *Raising* God to the Christian; and then he drives his Proof home, to the very Heart and Soul of Man, in that God does, by these, as the Effect of these,
17. *Fill our Hearts with Food and Gladness*; He had need be a Blind Man, not to see Rain; a Tastless Man, not to Eat Bread; that is resolv'd to be an Ungratefull Man, in being Fed, and Glad, by These, and not giving God the praise for These; He that does not this, at least by acknowledging God to Be (for That it self is some slender part of our Sacrifice of Thanksgiving) takes himself to be more

more wiſe and learned, than the moſt wiſe, and moſt learned of all Chriſts Diſciples; for, here, it is not a beſeeching, and you are Inexorable if you grant it not, 'tis not a perſuaſion, and you are Unkind if you yield not, 'tis not a Counſel, and you are Self-will'd if you obey not, nay, 'tis not bare Doctrine neither, and you are Ignorant if you believe not, but it is Doctrine, Argu'd and prov'd, powerfully evinc'd and even ſenſibly demonſtrated, that there *is a God*, and you are maliciouſly ſtupid, wilfully Blind, if your ſolitary teſtimony runs-croſs to that of all the world beſides, that *a God there is*.

36. And did not Holy *Job* teach St. *Paul*, or rather, did not the *Holy Ghoſt* teach Both of them, that ſuch an Argument as This, was ungain-ſayable, that the Contrary to This was undiſputable? ſo far from being Thetical, and Dogmatical, Evident Truth, that it was not ſo much as Hypothetical, and Problematical, ſuſpicious Truth? when Holy *Job* proves the validity, and

ſufficiency of that Aggregate Univerſal Argument, by Proving that Univerſal Argument, by *Induction*, by Enumeration of all Particulars, not only that All the World together does *Argue a* God, but that every Particle, and Fraction of it, ſeverally, does do as much (*Quaque Probant ſtrictim ſingula, Juncta Magis*) and does effectually do it, even in anſwer to the moſt Colourable Objection that ever was, againſt the *Being of God*? *Job.* 12. 6. *The Tabernacles of the Robbers Proſper, and they that provoke God are ſecure.* When we name a *God* we Mean a Duty of Piety from Man to God; and, to Incourage that Duty, we mean a *Reward* from God upon *pious* Man; we declare what that duty of Piety is, to do that, which is Conſcionably Right, what ever † wrong befalls us here, for doing it; we declare *When* that ſeaſon of Reward Is, not, alwaies here, in Our World, in that *Earth*, *which God hath given to the Children of Men*, but, ever, hereafter, *Pſ.* 115. 16. in Gods world, in that Heaven, *which*

† *Vir Bonus quod Honeſti ſe facturum putaverit, facit, etiam ſi Laboriosum erit, & Damnoſum.* Senec. Ep. 76.

which is the Lords, and which he will give to the *Children of the moſt high*; and yet, the wrong which befalls, here, to Right and Conſcionable Men, is the ſtrongeſt Weapon, which the Natural Man (I can ſcarce call him ſo, for Nature, which God made, will never be ſo Ungrateful, as not to Acknowledge her Maker, which, the Unnatural Man) takes into his hand, wherewith to War againſt the very *Being of God*, and to beat down the uſeleſs, unprofitable, diſ-advantagious, nay, ſometimes, the dangerous, Ruinating, Capital Integrity of Man, who, not only, *in Vain, Cleanſes his heart, and waſhes his hands in Innocency*, but, is *evilly Rewarded* too *for his Good, to the ſpoiling of his Soul* indeed, if ſuch an Opinion as this, once enter into it. Ibid. 82.6. *Damnum Turpi Lucro Protrendo Cibile.* Pſ.73.13. Pſ.35.12.

This, the beſt of Heathen, the wiſeſt of meer Natural Men, *Seneca*, does confeſs to have been a great ſtumbling-block, whereby to ſhake the honeſty of Man, and to overthrow the very being of God; *ex Hac Deploratione naſcitur*, from Ep.74.

this

this deplorable wretchedneſs, which beſides the wiſeſt and beſt Men, it is, that Men are ſo Ingrateful Eſtimators, and Interpreters of Divine providence, and Abrogators of Divinity it ſelf.

37. The Adverſarineſs to St. *Paul's* and *Job's* Argument, is ſet down to the height by *Job*, and *Seneca*; let us ſee what *Job* and *Seneca* themſelves Reply, to what themſelves, out of worſe Mouths than their own, Object. *Job* goes on, with ſhame and indignation, that ſo falſly-confident and undiſturb'd an inference ſhould be made out of ſo feeble a Ground, that Men ſhould be more Inſenſible of a Deity, than the very Beaſts, that to them he ſends them for better Information, *But ask now the Beaſts, and they ſhall teach thee, ſpeak to the Earth* (upon which thoſe Beaſts feed) *and It ſhall Teach Thee*; the *Beaſts* are *provided* for, and will not that God, which Caters for them, ſuſtain Men? the Beaſts, are all alike, neither better nor worſe, and they feed all alike, and ſhall not

V. 7. 8.

not Men, who have a difference in goodness (amongst themselves, aswel as a difference in being from the Beasts) have a divers Portion? and that divers Portion distributed according to the Rules of Equity and Judgement, Mercy and Truth? Reason it self will tell you, they shall, though not *secundum hic & nunc*; nay, not only Reason, but (if you will take his word, whose Name is *word* and Reason, λόγος) the ἀλογα *Volatilia* will tell you the same, *Ask the Fowls of the Air, and they shall tell you; They sow not, neither do they reap, nor gather into Barns, yet your Heavenly Father feedeth them*; from these our *Saviour* proves that providence more expresly, which *Job* only intimates; and proves it by such a Reason, which, is Cognoscible even to Natural Men; and that *providence* proves a *God* and a *Father* too, a powerful God, and a loving Father, a Heavenly God and Father. *Job* goes on; *the Fishes of the Sea shall declare unto thee*; the parts, and joints, of which they are compa-

Mat. 6. 26.

V. 8.

cted

ated and made, the Fins and Scales, with which they are arm'd, and dreſt, is it not a wiſe and an infinite power, that made them, and put them on? Is it not, by providence, that they Live, out of that Air, which is *Cauſa ſine quâ Non*, without which thou canſt not Live, and *within* the glaſſy Element, under which, thou canſt not chooſe but Dy? and is not that wiſdom, and power, and providence, the three Letters, which ſpell *a God* to thee? and are not thoſe *Muta Animalia* thy Tutours, to teach thee to read a God in the great Book of Creatures, ſome ſcatter'd leaves of which themſelves are? At length he deſcends, peremptorily, and Irrefragably to his Concluſion, *Who knoweth not*, (who? 'tis an Univerſal challenge, and no Atheiſt will ever dare to give in an Anſwer; He will rather learn one Leſſon more, a ſober ſilence, from thoſe Dumb, and yet Teaching Counſellours, to whom *Job* ſends him to School) *who knoweth not, in all theſe that the Hand of the Lord hath wrought this?*

V. 9.

38. And

38. And that Concluſion of *Job* is as a Premiſe, which makes way for that other Concluſion of *Seneca*; ſince there is a *God* that made all theſe, ſince there is a God, who ſuffers Ill (that, which Appears to be Ill) to befall really good Men, *Placeat Homini, quicquid Deo placuit*, Let that be acceptable to Man, which Man cannot chooſe but ſee to be pleaſing to God, and to be allotted to Man by God, whether the *Lot be fallen to him in a fair Ground*, or whether he hath *neither part nor Lot in this matter*, in any good Ground at all; Let it ſuffice, for the *Child* of *Abraham* by Faith, and the *Brother* of *Abraham* by Adoption, as being *Son* of the *ſame God* who was *Abraham's Father*, that he only *Inherits* that penurious condition of his Father *Abraham*, that that only *No-Inheritance be divided betwixt his Brother* Abraham *and him*, in that, God for a while, *Gives no Inheritance* to either of them, *no not ſo much as to ſet their foot on*, whilſt he has ſome hopeful aſſurance, that as *God* was

Ibid. Pſ. 16. 6. Acts 8. 21. Luke 12. 13. Acts 7. 5.

Abraham's

Abraham's, ſo he will, hereafter be his, *exceeding great reward.*

Gen. 15. 1.

39. That other Heathen, who was more Poet, than Philoſopher, and leſs wiſe, than witty, into what a Maze, and *Labyrinth*, and Intricacy was he brought upon ſuch a Ground as this? *Cum Rapiunt Mala Fata Bonos*—That's the quarrel he has againſt *God*, that Good Men ſuffer Ill things and untimely Deaths; upon this occaſion, how does he ſtrive to Hoodwink his reaſon? and yet, in his own expreſſion elſewhere, *Sic certat, tanquam qui vincere Nollet*, for, that reaſon breaks through the tranſparent Veyl which he puts upon it, and, *velit nolit*, will be his Clue to bring him back to his right wits agen; for, throughout, he does confeſſingly deny, and Grants againſt himſelf; Firſt, *Ignoſcite Faſſo*, He would be Pardon'd for what he ſays; and, certainly, it is a fault, that needs a pardon; truth though it cannot alwaies protect, does ever forgive it ſelf; and then—*Sollicitor Nullos eſſe putare Deos*; 'tis but *Sollicitor*,

Ovidius in *Morte Tibulli.*

'tis

'tis not *Victor*; his Paſſion ſtirr'd, and mov'd and tempted him, but it did not quite orecome him; and 'tis but *Sollicitor putare*, 'tis not, *credere*, it mov'd him ſcrupulouſly to doubt, not infallibly to believe, that there is *No God*; and, at laſt, All this is but a piece of his Poetry, and Invention, 'twas no part of his Atheiſm and incredility.

40. From theſe preparatives and foundations, with the addition of two more Conceſſions, one, by the ableſt, and the other, by all Natural Men, Firſt, that all Men are ſinners, and Secondly that all Men deſire to be happy (for the very Nerve of Reaſon, why ſome few Men deny a God, is, becauſe they would be happy here; and, becauſe that, which we truly call ſin, would be a means to impede their happineſſes ſince themſelves (notwitſtanding that Comick truth, † *Nemo tam alteri adblanditur, quam quiſq; ſibi*) cannot ſo much flatter themſelves, as to believe that *ſin* and *happineſs* can go, Hand in Hand together, therefore they take the wiſe courſe (the worldly, the hellywiſe

† *Nus eſt quod nos magis Aliena judices Adulatione perire quàm Noſtra.* Senec. de Tranquillit.

wise course) to deny that there is *any sin*, upon this foundation, because there is *No God*; for, say they, if there were such a thing as *sin*, it must be a *breach of a command of God*, we our selves, and † our God himself, they say, defines it so, *Dictum, Factum, vel Concupitum contra Legem Divinam*; and, if there be *no God*, there is *no sin*; That's the next word in the Atheists Mouth, and that's the very desire of his Heart, that, upon that score, he may do, fearlessly, what he list; (and, because, this, I know, to be his profession, I must to reclame him, suit my discourse in an Immethodicalness, proportionable to his speech and practice) and, *if the foundations be shaken, (nay destroy'd)* if there be no God, what *shall the righteous do? whither shall they go, to his spirit? or whither shall they fly, to his presence? If there be hope only in this Life, they are*, indeed, *of all Men most miserable*; and, if the foundations be destroy'd, if there be no God, then there can be no *Devil* neither, and to what *Hell* shall the unrighteous go? *If there be Hope, only*

† ἁμαρτία, ἐστὶν ἀνομία. 1 John 3.9.

Ps. 11.3. 139.7.

1 Cor. 15. 19.

only in this Life, if there be *no Hope of a Tree, when it is Cut down, that it shall sprout again* (*Et Homo est Arbor Inversa*; in the grave *He takes Root downward*; There He lyes a Mel'owing till the Resurrection, and shall then, *bear fruit upward*, sprout above the earth) they are, of All Men, the most Happy, and the most Vertuous too, *Prosperum scelus Virtus vocetur*) from these preparatives, which make way for it, I shall proceed to the *Scripturall* Argument, in the manner I proposed. Job 14.7. a King.19. 30. Senec. Trag.

41. That there is *a God in Heaven* (eminently, and Inthron'd there, but essentially every where) is, not only One Part of the *Righteousness* of Man to *Confess*, and Another part of His *Righteousness* to *Worship* that God, but the very *sinfulness* of Man does confess as much, in that, Man is, *ex ore Ipsius*, Confessedly sinfull; and in that, *sin* is, by the Naturall and Morall knowledge of Man, a *Violation of the Commandements of God*.

42. That, which, long since, cost me some paines (but that the delight

I took in it, did defray the Charges of my Industry) after their Vintage and whole Harvest of Morality, to pick up, in my severall walks after them, some Gleanings and Resemblances of Christianity, dropt from the very heathens, may perhaps administer delight to the Reader too, when he shall receive all of them which have a Pertinency to the matter in hand, Bound up in a Sheaf together; for, believe it, as All is not Gold that glisters, and we have, at this day too many Leaden, and false-coin'd, and even-heathenish Christians, how faire and shining an outside soever they show to the deluded world, which is not only in *Malitia* but *In Tenebris positus* (and, Then, a Gloworme can do asmuch) I and those too, such a kind of *Tenebræ* as I have somewhere read of, when Men did Ingenuously Confess that they were *Nimia Luce Occæcati*, so, All is not Tares, which growes in a Field situate on the tother side of Christendom; such humble Confessions as these, if they are not wheat, sure they are not *Cockle* Neither.

1 John. 5. 19.

43. As, That All Men are sinners. If That of *Tacitus*, *Vitia erunt, Donec homines*, does only acknowledge the perpetuity of Guilt, but not of the Guilt of all Men, (and yet, even in him, *Vitia* seemes to have the same extent as *Homines*, and may perhaps not unfitly be call'd the Name of *Man*, as well as of *Zoilus*, *Non vitiosus homo es, Zoile, sed vitium*, if thou art *homo*, thou art *Vitium* too) yet That of *Propertius* will reach Home to, and arrest the most Righteous Man, as being in arrears by sin, *Unicuiq; dedit Vitium Natura Creato*; and if That does not Impeach *Every Man*, as Born in sin; (and yet *Vitium* seems to have reference to *Creato*, and to conclude Man a *sinner*, as soon as He was *Man*; what? had He read King *David*? *They goe astray as soon as they are Borne*) That of *Horace* will swathe the whole kind of Man in the Red Mantle of Sin, and that, from His very Craddle, *Vitiis sine nemo Nascitur*. Here is the Confession of *Originall sin*, even by those, who never heard of an Originall *Adam*; and that without any *Romish* exception

Annal. l. 20.

Mart.

Lib. 2. Eleg. 10.

Psal. 58. 3. Serm. l. 1. sat. 3.

tion; *Nemo*; not so much as One Virgin, a single *Mary*, unattainted.

And for *Actuall sin*, They are as Copious in their acknowledgments, as we are in our Transgressions; they not only tell Us, that we had a *Beginning* of sin from another, but that we have no *end* of it in our selves, *Quis ... Peccandi Finem posuit sibi?* Juven. sat. 13. *Quisnam Hominum est, quem tu Contentum videris uno Flagitio?* Every Man is guilty of Many sins; they speak it as plainly, as if they had learnt it from *S. James*, *for in Many things we offend All*; and every of those Many, is a Grievous sin too; Little in the sight of *Man*, but *Mediocribus esse, non Dii Concessere*; ——*Old Rome* was not so mincing in this point, as *New Rome is*; He would believe no sin to be *Veniall*, who said *Omne Malum, etiam Mediocre, Magnum est*. Ch. 3. v. 2. Tull. Tusc. Quæst. l. 3.

44. And, as All are sinners, and, notwithstanding the *Popes* Dispensation Grievous ones, so, no sin is allowable in any, notwithstanding that *Precise* Opinion, that, when two Men commit the same Act, God sees, and detests *Murther* in *One*, and does

does neither deteſt nor ſee ſo much as the *Act* in the *Other*, unleſs with *eyes* which have left off to be *pure*, and can *behold*, but not *Chide Iniquity*; *Peccare, certè, licet nemini*; it is ſin, if thou doſt it, as well, as if another Man, and thou haſt as little leave to offend as he; nay though thou pretendſt a very good and holy end, yet, not only *S. Paul* forbids Thee to *doe evill that Good may Come thereof*, but *Seneca* himſelf, would fain Indoctrinate Thee out of it, *Nunquam Virtus vitio adjuvanda eſt, ſe contenta*; and Reaſon Thee out of it, *Abſit hoc à Virtute malum, ut unquam Ratio ad Vitia confugiat*; and ſhame thee out of it, *Non pudet virtutes, in Clientelam vitiorum demittere*; and abhor thee out of it, *Abominandum Remedii genus eſt, ſanitatem debere morbo*; and, if none of theſe will do it (what thou canſt leaſt of all indure) *Epictetus* will even *Foole*, thee out of it; he will not ſuffer thee to think any Colour to be Title enough for a Contradiction, an Impoſſibility, that That, which is ſin in the *Deed*, ſhould become *Not ſin* becauſe of the *Perſon*,

Hab. 1, 13.

Tull. Par. 2.

Rom. 3. 38.

De Ira. l. 1.

c. 9. c. 10.

Cap. 12.

εἰ δὲ πᾶσα θέλεις μὴ ἀμαρτάνειν, Μωρὸς εἶ θέλεις γὰρ τὴν Κακίαν, μὴ εἶναι Κακίαν, the little great
Cap. 19. Philosopher seemes, in this particular, to be a great, though conceald, Christian, whilst thy self art but a ittle one, though a Professour.

45. Nor is Man only, by Nature, acknowledg'd a sinner in those Open Impure and Unholy acts, which man can take cognisance of, and forbid, and punish by Law, but in those secret deeds, which no man knowes of besides the base and unseen Committer, in those Thoughts, and wishes, and desires, against which man could never Frame a Law; for though the nine former Statutes in the Decalogue, are by some of the Heathens, made Preeepts and Lawes, though in other words, and one of them in the very words of *Moses*, as that of *Solon*, *Non Furaberis*, and that of *Diodorus Siculus* in the very words of Christ μὴ ἔμπυρε, and that Word of *Severus* (when He sentenc'd any to death) which is a *Compendium* of the second Table, and is the express and Comprehensive Law of Christ, *Fac*,
Mat. 7. 12. *quod vis pati*; but That *Non Concupisces*, is a Law Purely-divine, and yet

yet even against That guilt, though they could not *Sancire Edicta*, yet they would, and did advize and warn against, with That exclamation in *Lucan, Heu Quantum pœna Misero Mens Conscia Donat*, and with that just terrour, and Christian doctrine of a very *Juvenal*, that the sin is not the lesse, because there are not more eyes upon it, *prima est hæc ultio* (it is *prima*, it is not *sola*) *quòd se Judice nemo Nocens absolvitur*; nay, though he hath only purpos'd to sin, He must answer for That; for He hath already sin'd in the very purpose; (*He that looketh upon a woman* to this end, *that he may Lust*, hath not only Lusted, but Adultered too) *Has patitur pœnas, peccandi sola voluntas; Nam scelus Intra se Tacitum qui Cogitat Ullum, Facti Crimen habet*. Not only *Tertullian*, (that good *Christian*, and the lesse a sinner, for that for Confessing himself to be the more so) would say of himself that He was *Omnium notarum peccator*, that he had sin'd all these kinds of sins; or *Theodorus* Ζωζὸν τὸν ὑπὲρ πάντας βροτοὺς πλουζόντα, but a very *Seneca* too, would *Paul*-like, and *Austin*-like write

Lib. 7.

Satyr. 13.

Matth. 5. 28.

De pœnitentia De se.

write his own Confessions in the most extensive latitude, *Ego in profundo omnium vitiorum sum.*

46. And, as all men, are by nature, sinners, originally, actually, intentionally, so, by nature, they know, *God* to be *offended* at the *sin* of man, and Hell to be Threatned to it.

47. So certain it was with them, that God was displeasd at sin, that they could not invent so much as a *Cupidinean God*, but, in the same line in which He is a *God*, He is told to be Fierce and Angry at the sinfull lover,

Aristainet. ep. 10. φασὶ τὸν Θεὸν, ὅπου πάσαις μὲν Ἀμάρτασι κινεῖσθαι δεινῶς. How Gracious soever they acknowledge the Eternall Power, yet, their own sin, they say, forces the Bolt

Horat. Carm. l. 1. Od. 3. from out His Hand, *Neq; per nostrum patimur scelus, Iracunda Jovem ponere Fulmina*; which though it

Statius Theb. l. 3. comes a slow (*non Ocius Alti In Terras cadit Ira Jovis*) yet it comes a sure pace, and will *Metam Figere*, Hit the Right Mark, for it comes from Him, whom *Homer* calls ἐκδίκον Ἥμερα, and, of whom *Statius*

Theb. l. 5. sayes——*Sed videt hoc, videt Ille Deum Regnator, & Ausis, Sera quidem, manet Ira tamen*——And yet, that

that none ſhould *Courage themſelves in Miſchief*, becauſe, though the Vengeance of God be Certain, yet it is Tardy, Another of them will diſ-hearten Vice by the *Weight* of the Puniſhment, which makes amends to the Juſtice of God for the Lateneſs and Delay, *Lento Gradu ad Vindictam ſui Divina procedit Ira, Tarditatemq́, Supplicii Gravitate Compenſat.* Val. Max. l. 1. c. 1.

48. And the Puniſhment too of Un-reconcil'd Sinners, even in *Their* Black Book, is no Leſs than *Hell*. Not onely Puniſh'd they muſt be, thoſe who are Alive in the Fleſh, and Dead in Sin; and Puniſh'd they Are, thoſe who are, Both waies, Dead--*Exercentur Pœnis, Veterumq́, Malorum, Suppliçia Expendunt*, but they they are Puniſh'd in Hell too, ſo Undoubtedly, as that he is a very Bold and Saucy Sinner who thinks to purchaſe a Mitigation of his Torments, either with Gold, which is *altogether Light in the Balance*, or with Counterfeit Holineſs, which is but a baſe Metal within, and onely Colour'd and Beam'd about, like Gold, Virgil. Æneid. l. 6.

Audax

Idem, in Culice. *Audax Ille quidem, qui Mitem Cerberon unquam*
Credidit, aut Ulli Ditis placabile Numen.

How particular and expreſs, as well as reſolv'd and peremptory, they are in this Doctrine of Hell! like ſome good, ſtaid, Primitive Chriſtians, and Unlike the Modern, Neutral, and Lukewarm Chriſtians! Does *Goſpel* ſay, that there are *Lower Parts of the Earth?* that there is a Hell, out of which none but that *Chriſt* Return'd, who, Alone, was *Free among the Dead? Humanity* ſaies both This, and That, and ſaies it with a Check to the *Boyiſhneſs* of thoſe who will be Diffident in One Article of our Creed,

Eph. 4.9. Act. 2.27. Pſ. 88.5.

Juven. Sat. 2. *Eſſe Aliquos Manes, & Subterranea Regna,*
Nec Pueri credent, niſi qui nondum Æra Lavantur,
Sed Tu Vera Puta;

And thoſe ſuch Kingdomes which are Irremeable; *Avernus eſt, unde Redire negant Quenquam*; does Infallible Scripture ſay again, there is *a great Gulf* betwixt Hell and Heaven,

Senec. in Morte Claudii. Luk. 16.26

Heaven, and no Paſſage from One to Other? Honeſt Heatheniſm will ſay again,

Noctes, atq; Dies, patet Atri Janua Ditis, Virgil. Æneid. l. 6.

Sed Revocare Gradum, Superaſq; Evadere ad Auras;

Hic Labor, hoc Opus eſt;

And that a Labour, like the waſhing of a Moor, which is Proverbially call'd the Labour in Vain; a VVork, like that of *Siſiphus*, to Role a Stone up Hill, that it may Role down it ſelf. Does *Chriſt* ſay, *Broad is the Way that Leadeth unto Deſtruction,* Mat. 7. 13, *and ſtrait is the Gate that Leadeth* 14. *unto Life, and Few there are that find it? Virgil* ſaies ſo too--*Facilis* Ibid. *Deſcenſus Averni*--and--*Pauci Læta Arva tenemus.* Is the Un-Chriſtian Chriſtian's Hell a Place of *Utter* Mat. 8. 12. *Darkneſs?* in which *he ſhall Never* Pſ. 49. 19. *ſee Light?* the Un-Chriſtian Heathen's Hell is ſo too;

Scelerata Jacet Sedes in Nocte profundâ Tibull. l. 1. El. 3.

Abdita, quam Circum Flumina Nigra ſonant,

Tum Niger in Portâ Serpens--and bury'd

bury'd and hid from its very self in an Everlasting Darkness, which hath no Communion at all with any Light;

Id. lib. 4. Paneg. ad Messal. *Queis nunquam Candente Dies Apparuit Ortu,*
Sive supra Terras Phœbus, sive Curreret Infra.

Gen. 3. Does *Moses* tell us, that the *Devil* tempts Man to Sin? Does *Peter* expound *Moses?* and the *Saint* declare to us the *Devil*'s Design in his Temptation, that by yielding to his Suggestions, we may Obey our Selves into his *Jaws*, and *he Devour us?* that we our selves may be that *Dust*, which *Moses* tels us, the *Serpent shall eat?* and does not *Trismegistus* tell us the same? *Dæmon, ad Patranda Scelera Armat Hominem, ut Turpioris Culpæ Reus, Acriori Supplicio sit Obnoxius.*

1 Pet. 5. 8.

Gen. 3. 14.

In Piman. Dial. 1.

* *Dux Erebi Populos petebat Crimina Vitæ, Nil Hominum miseratus, Iratusque omnibus Umbris.*

49. And, since, by their own Confessions, every Sin does Attest a *God*, whom That Sin offends, and a Devil, whom God imploys to Chastise that Sin, and a *Hell*, in which to Chastise it, * Impartially, and without Respect of Persons, Have

Have they not, therefore, rightly charg'd upon us the Practice of those Attoning Virtues, contrary to those Provoking Sins? One of them, in that One Verse, which *Scaliger* commends to be the very best of all *Virgil*'s Poetry,

Discite Justitiam Moniti, & non temnere Divos? Æneid. l. 6.

And, not onely Justice, and Virtue, *in Genere*, but, Specifically, S. *Pauls three Theological Virtues*, Faith, Hope, and Charity? and do they not plentifully tell us, that we have all these, and all the other Good we do, from God? *Si ineſt in Hominum genere, Mens, Fides, Virtus, Concordia, unde hæc in Terram, niſi à Superis, defluere potuerunt?* They, in whom these Graces shine, like the Moon at Full, have attain'd to the Perfection of Virtue; and yet when they have done that, a very *Pindarus* will tell them who they are to thank for it--*Ad ſummitatem Virtutis pervenerunt, cum Dei autem Favore*; and, not onely these Choyceſt Graces, *of Gold, and of Silver*, but every more Feeble Virtue, *of Wood*

1 Cor. 13. 13.

Cicero, l. 1. De Naturâ Deorum.

2 Tim. 2. 20.

Wood also, and of Earth, are Fashion'd in us by a Hand from above, by him whom *Isaiah* cals *our Potter*; None at all of them come from our selves, either by Nature, *Nulla fit Virtus Morum in nobis, Natura*, or by Art, *Non fit ab Arte, quòd Evadimus Boni*, but All of them by the Gift and Grace of God, *Sed potius Beneficio Jovis*, ἐκ Τέχνα ἀτελεῖς, μὴ συνεργέντος τοῦ Θείου.

64. 8.

Arist. Eth. l. 2. c. 1.

Maximus Tyrius, Serm. 22.

Aristainet. Ep. 13.

50. And yet, these Virtues, how eagerly soever pursu'd, and in some intense degree practis'd, since, by the Frailty of Man, they cannot be entirely practis'd, or, if they were so, could merit nothing at that God's hands, who gave the Virtues, therefore he who is the bright Morning-Star, and the very Sun, amongst the Heathens, when he had done all he could, would expect his Reward onely by Grace and Mercy; and, had he done more than he could, he would yet have done One thing more, (that which our God and Christ commands us to do, *When we have done all those things which are Commanded us*) confest, that he was an

Luk. 17. 10

an *Unprofitable servant*; one of these, He confesses, throughout a whole Book, of His, for the Title of it is *De Clementiâ*, and almost, in the very entry of that Book, *Non est Quis-* Lib. 1. c. 1.
quam cui tam valdè innocentia sua placeat, ut non stare in Conspectu Clementiam paratam humanis erroribus gaudeat; and the other, in His *B. De Ira, Quis est iste qui se profitetur* Lib. 2. c.
Omnibus Legibus innocentem, ut hoc 17.
ita sit, quàm Angusta Innocentia est, ad Legem Bonum esse? to which purpose is it excellently said by *Ausonius* (who, though he be wholly *Christian* in one Copy, is extremely *Heathen* in † Another, and very little Christian in any else, so that I may well suspect that one Copy to be Illegitimate, thrust into his Book by the Charity of another man, and not thrust out of his Head (as the Poet's * Goddesse out of *Jupiters*) by his own Devotion) *Deliquisse Nihil, nunquam laudem esse putavi.*

† *Ubi Castissimum Matronam lasciviis inquinat non fuit.*

* *Minerva. Rhyss.*

51. And as they acknowledg God, to be wrathfull against sin, and *from whom every Good gift does come, (Nihil nobis est Bonum, quin Dii Præ-* Jam. 1. 17. *Plato in Eutyphone* c. 47.

beant,

beant, the same *Dii*, whom *Homer Stilo Jacobino* calls Δεσπόρις ἐκέων, & whom *Jamblicus* does *singularize* into *Largitor Bonorum Omnium*) so, do they not, in some manner too acknowledge the *Trinity of Persons*? the *Father* is in every Mouth of them, *Deus, sine dubio, servator omnium est, & Parens eorum quæ in Mundo Conficiuntur*; and not only the *Father* of all in this World Below, but of all, in That Above too, the *Father which is*, Himself, *in Heaven*, and the Father, of all them which are There with Him, *O Pater, O Hominum, Divumq; æterna Potestas*! The *Son*, is upon the Tongue of severall of them, *Nate, meæ Vires, mea magna Potentia solus*; the *Godhead of That Son, Ad te Confugio, & supplex Tua Numina posco*; *His Birth* of a *Virgin, Jam Redit & Virgo, redeunt Saturnia Regna*; *His Cruell Death*, and the Salvation of Man by That, *Tua hæc, Genitor per Vulnera Servor, Morte Tuâ Vivo*; nay, almost, the very Sacrament of His Body and Blood too, which is the Seal to Our *Faith*, and to His Promises; *Miraris*

Aristot. l. de Mundo.

Virgil. Æneid. l. 10.

Æneid. l. 1.

Eclog. 4.

Æneid. 10.

ris Hominem ad Deos Ire? dos any wonder that Man goes up to God? *Seneca* will tell you a more wonderfull thing, *Deus ad hominem venit*, God Himself, (by His Birth) comes down to Man; *imò*, *quod propius est*, *In hominem venit*; nay, neerer yet, God (by His Sacrament) comes *Into* Man; *Nulla sine Deo*, *Mens Bona est*, the *Heathen* will say, that no man has a Good Soul within him, unless he has a Good *God* within that Soul; and the *Christian* will say, the Soul of the Best Man, is then at Best, when his *Christ* is, Thus, within it; and the *Holy Ghost* is within the lips of One of them, of Him, whom a Learned, and right estimatour of All Antiquity, an Authour of our own, calls *the Morall Mans Holy Ghost*, *Seneca*, what else did he mean, when he describes very much of the Gracious and Peculiar office of the Holy Ghost? when he earnestly desires to know by what Name he might call such an inspiring and sanctifying power, which makes us to forbear That Ill, which

Ep. 73.

Donne Serm. p. 362.

we would do, and to do that Good, which we would not? *Quid est hoc, quod nos, Alio Tendentes Alio Trahit, & eo, unde Recedere cupimus, Impellit? quod colluctatur cum Animo nostro, nec permittit nobis semel velle?* which suffers us not to will an evill thing, Once & only-Once, Once & unalterably? *Fluctuamus inter varia Consilia*, the Spirit of God draws One way, and the spirit of Man, another; Mans *spirit* is *willing* to obey God, but mans flesh is weak and will obey it self; *Nihil libere volumus*, we have not so much as a *Will, ad Bonum*, of our selves, but we have it by an operation and influx from *God*, it is he that worketh in us, both *Motum ad Actum* and *Actum* too, *both to Will and to Do*, *Nihil Absolutè*, Our will is dependent upon Gods, *Nihil semper*, our will here is fluid, and Alterable, and never fixt and unchangeable, till our state be so in Heaven; *Stultitia, inquit, est, cui nihil constat*; if you charge Him, and such His Various and Mutable Condition, as God hath *Charg'd Hit very Angels with folly*;

Phil. 2. 13.

Job 4. 18.

folly, His next words do Darkly and secretly implore the Wisedom of the Holy Ghost to Unfool Him, *Sed quomodo, aut quando, nos ab illa revellemus? oportet Manum Aliquis porrigat, Aliquis Educat*; And who is this *Aliquis*, but the B. *Spirit of God*? Thus, severally, both in Human persons Confessing, and in Divine Persons Confest, they acknowledge a *Holy Trinity*; and do they not so together too? what els doth *Virgil* mean in that Mysterious Clause--*Numero Deus Impare gaudet*? what else do the *Platonicks* understand in their *Tria Principia*, τὸ ἀγαθὸν, and *Intellectus*, and *Mundi Anima*? by their *Bonum*, do they not Antedate a Comment upon that of our Saviour, *There is none Good, but One, i. e. God*? by their *Intellectus*, do they not Understand that Saviour Himself? and are not they the *Greeks* to whom S. *Paul* sayes, *Christ is the Wisedom of God*? *in whom are hid all the Treasures of Wisedom*? or, is This part of the *Gospel hid*, quite out, *to them that are lost* in *Obscure* Philosphy? by their *Anima Mundi*, what else

All of it, in epist. 50.

Eclog. 8.

Matth. 19. 17.

1 Cor. 1. 24. Col. 2. 3.

else could be the thought of their
Gen. 1.2. own Souls, but that Spirit which *Mov'd upon the Waters*, and hatcht the whole Creation into Form and Shape, Light and Life?

52. All this Heap of Heathen Authorities, and the Correspondency betwixt them and Gospel, agrees, both with the Title, in the head of the Book, and with the Design in the Heart of the Authour, in that every, even the most Remov'd quotation does, at least Inclusively, argue a God; Sin, does do it, and Hell, does do it; Sin proves a God, without the Rebelion against whom sin is not sin; Hell proves a God, without the wrath of whom, Hell would not be Hell, but only a Philosophicall Fable, or a State-Device; and by the complyance betwixt Scripture and These, I would Recall my Atheist, as S. *Paul*, His Infidell, to the *searching of Scriptures*, and the worshipping a God by them, since their own Books have some Allusion to the most Abstruse articles of these; He that sees *Men walking like trees*, may, in time, see so clearly, as to

let

let Trees be Trees, and Men Men.

53. Nay, not only Sin at large, be it what ſin it will, but the largeſt ſin, which is every ſin *in ſemine*, This it ſelf, of Denying God, does prove Him to be, and the adverſe Practices of this ſinfull Denying Man, do, in a ſecret & clancular way, acknowledge Him, though with an unwilling Fear; and that, becauſe This very Man would have ſome Hopes in the very God whom he denyes; ſuch a principle there is in Him, even in Him alſo, that *God is the hope of all the ends of the earth*, although That Principle be much weakned, and That Hope, as to Him, Impaird by his overſwaging ſin. Pſal. 65. 5.

54. The very Denying of God does Confeſs Him, not only in that, Man has not the power to do this, ſo much as in a *Thought*, to ſay this, ſo much as in his Heart, but that Himſelf had his Heart, and that Heart the Power and Faculty of *Thinking* from his God, though himſelf hath Poiſond that Innocent heart, which God gave him, and corrupted that

advantagious power and faculty, which God gave unto his heart, not only in these (for, though this be in it self true (so true, that no *Parcelsus* could ever make a Man, and put a live Heart into him, nor any other, but that Infinite Power, which put that heart into a man could put that thought into a heart) yet to this affectedly wilfull doubter, all this is but *Petitio Petitii*) but in that very Reason, (which himself cannot deny to himself, though he disguise it to his opinions enemy, and his own friend) why he denyes a God, † because he would not have a God to sentence, and execute, and torture him; why he denyes a God, faintly, but wilily, to this only end, that he may *corrupt others, to speak the same wicked Blasphemy*; that, of them, he may learn Reasons, and Arguments, to strengthen his very weakness, and to confirm his doubt; to turn his Question—*Is there Knowledge in the most high?* (and yet, if he be the *Most High*, there cannot choose but be *Knowledge* in Him) into a Doctrinall Negation, that there is no such thing

† Hierocles c. 10.

Psal. 73. 11.

thing as the *Most High*, much less any knowledge at all in him who himself is *Not*. Hast thou ever met with this *Would-be* Atheist? hath he to Thy Face, deny'd that there is a *God*? and made thy face blush, for want of that *Red* in *His*, which is *Virtutis Color*, in whom there is not so much as *Color Virtutis*? Search Him, weigh Him, Dive into Him; This is all he means, he would be taught by thee to deny a God, if not, by thy Impossible Reason, either by thy concurrent Testimony, or, at least, by thy unrebuking Patience; something he has got, If thou abhor him not, if not a new string to his Bow, some waxe at least to make his old string the sleeker, and he will deny God † the more, the less Zealously thou dost Confess him, and the lesse stoutly defend him; If instruction will do no Good upon him, loath him, despise him, let him alone, Let him be alone, and his own solitarinesse and retirements, and Tremblings, will be his effectuall Instructers, that a *God*, and an Angry God there is. For,

Quintil.

† *Turpe est contra Ardenter perversa asserentes non pro veritate Frigidiores inveniri. Rusticus Diaconus L. adversus Acephalos. Excede Pietas si modo in nostra Domo unquam fuisti. Atreus apud Senec. in Thyest. Act. 2.*

55. Marke the practices of such a gainsaying man; as you can never find any Tincture or Reiish of Holynes in all his Words, Actions, and Conversation, who (like the Fixt honest man, but in wrong Constancy) is so resolved a Devill, that he will not so much as Hypocrise for Virtues sake, whose very mask he loathes, and will not take it up, though it lyes before him in every street; so, This you will alwayes find in him that he loves man, only to undoe him, and the Society of man, that That man may Insensibly, be as himself, unsociated, unacquainted with God; he loves the company of Man, only that he may be his companion in sin, and the sin which he commonly makes choice of, is the sin of Riot, and Excess, and Drunkenness; and why all this, but that when he is in Company he may not have leisure for serious Afflicting Thoughts, and when he is Alone, he may not be himself, but fall asleep, charm'd with those Inconsidering Fumes, and Wake Another man, till he comes to another

Man

Man, and returns to his ſtupifying Circulation of exceſs and drowzineſs.

56. As this ſottiſh ſin is a Gradual and Imperfect, and preparatory Atheiſm, in thoſe other ſinners, who ſtrive, by this perverſe Medicine, to Conſopite, and ſtifle all the checks and remorſes of buſy Conſcience concerning their particular heinous ſins; ſo it is a more peculiar Antidote (and yet never any *venom* more dangerous then ſuch a fomenting remedy, *Quis neſcit plus eſſe in Pharmaco, quam in Morbo Periculi?*) to caſt into a dead ſleep the Schooling conſcience of him, who, without this *Opium* cannot but have his eys open, to ſee, and condemn his deſerv'd but ungrounded Atheiſm. *Angelus Politian.*

57. *Now conſider this, all ye who,* in any your ſeveral ſins, *forget God*; Conſider that *every ſin*, even in the moſt *upright* perſon, is a *partial*, but loath'd *Atheiſm*, and every *lov'd ſin*, is a *lov'd Atheiſm* too; Conſider, that one Devil tempts you to *Chambering and wantonneſs*, to revelling Pſ. 50. 22.

velling in Beer and Ale and Wine, that these are another Devil, a Trinity of Devils to make you renounce
Mat. 3. 9. God, and fall down and worship them; These are in some the consequents, and followers, in others, the signs and fore-runners of Bestial, of Diabolical Atheism.

58. The abundance of those Houses, that trade in this, that sell *Iniquity* by the *Quart*, are at least a suspicion and scandal to any Parish, and that quarterd iniquity is much more; not only a sin and unholiness (if I speak not too Favourably, for—*Ebrietas quid non designat?* it is never a single sin, but a Volume, and Catalogue, and combination of unholiness) and the Factor for that sin of sins, that unholiness, that will not suffer any thing at all to be *holy*, no not *God himself*.

59. And yet, as it is oft times the Receiver, that makes the Theef, so, it is not they, that sell, but we, who buy, that make the Alehouses; our frequenting them (I speak in the name of all *England*, by imitation

tion of all *Holland*, who, though they break the word into two pieces, and leave out the *house*, yet they powr in the Ale) is the Licenſe that ſets them up; I excuſe not the poor, any where, who miſ-think they have *need* to do ill, and then, make that *need*, their *Juſtice* and Magiſtrate, not to puniſh but to allow the ill; but I am much more offended at the wealthier, amongſt us, and every where, (in that their, and my God is offended) whoſe countenance does fill thoſe Veſſels, and whoſe unſatiableneſs does empty them, till we are ready to change conditions with the poor ſinners, and, if not inrich them (for this is ſuch a moth-eaten gain, *in quo vix gaudet Tertius Hæres*) yet impoveriſh our ſelves, and when that is done, learn of the other poor ones, and begin where they did, to do ill becauſe we have need to do ſo; *It cannot be helpt, we muſt do it*, and do it without Control, till our proud ſin be above the power of Church or State, Pulpit or Bench, to Preach or to Vote it down.

60. This

60. This is the practice of him that is a *beginner*, and this will be the practice of him that is a *Proficient* in *Atheism*, to this end, that he may be so contrary to those, who
Ps. 53. 5. *fear where no fear is*, as to do nothing else, but sensually rejoyce, where there is nothing else but
Prov. 19. 13. fear; *they courage themselves in mischief, they rejoyce to do evill, and delight in the frowardness of their ways.*

61. But, then, as I have nam'd a giddy sickness in this floating British ile, and told you the danger of that sickness, that it is in some a temptation, and, in others, a tempting the temptation to *deny the Lord*
2 Pet. 2. 1. *that bought them*, and therefore, reprehended the love and delight in that sickness, which makes the Disease a death too, 'tis as true of the Ale-pot, as of any else, *Mors in*
2 Kings 3. 30. *Olla*, (for, what St. *Paul* says of *pleasure, and delicacy* at large, is more emphatically true of this
† *canis immundus vel Amica Luto.* Hor. Serm. l. 3. Ep. 2. Swinish pleasure, this Miry † delicacy, this Dog-like Vomiting, *He* and *She, that liveth in* this frail

Glassy

Glaſſy *pleaſure*, in this Intoxicating, Murthering Delicacy, *is dead whilſt he*, and *ſhe ſeemed to live*, Dead and Bury'd too--*Somno Vinoque Sepulti*, their Bodies are not humane Bodies, but Graves, σῶμα νεκρὸν and σῶμα σῆμα, and their Souls are not at all *reaſonable* (unleſs paſſively) but rottenneſſes within them) ſo, I would not name the ſickneſs, but that Beaſts might recover into Men, uncharm'd from the transforming draughts of *Circe*; nor tell the danger, but that Men might eſcape it, as a *Lord have mercy* is ſet upon ſome Doors, to forbid Man an entrance there; nor reprove their love of it, but that they might learn to loath the *ſin* as much as the *Surfet*, this Diſgraceful, and Bewitching, this un-manly and un-Godly ſin, as the *Spartans* taught their Children Sobriety, by ſhewing them the follies of their drunken ſervants. 1 Tim. 5. 6 Virg.

62. Conſider therefore, that, as St. *Paul* ſays, your *Bodies* are, in reference to a *Corporal Reſurrection*, from the *Grave*, ſo your *Souls* alſo

are

are in reference to a *Spiritual Re-surrection* from *sin*, like a Grain of Corn; that Grain of Corn has seed in it self, and may live and multiply,
Ps. 65, 13. live, and live happily, *Laugh and sing too, and even shout for joy*, if it be sow'd in the *Earth*, in the Manur'd Earth, Plow'd and Harrow'd; but, if you Sow it in the *Water*, it does not only not multiply, but it perishes, it does not only not laugh and sing, but it weeps, and dyes, and comes to nothing, to nothing but that, which is most like to nothing, to putrefaction; every Soul in this Nation has seed in it self, and may live, if it will indure, and be the better for, such Harrowings, and Plowings as these, which dig about it, and cut up the Weeds, and open the soars of it, and tell that swimming Soul, that it does not *yet* live, though it be in a *capacity* to live, that it may live, and thrive,
Mat. 13. 23. if it will it self be the *good ground* to receive this word of exhortation *with joy*, and to let it *take root*, that it be not washt away at the next *rainy* meeting, to receive it into an

honest

honeſt and good heart, and to *keep* it there, and let it never more be waſht away; for the *watry*, the melting ſoul, the liquid, the fluid Soul, will as the water it ſelf, take no Impreſſion, no not from the *Grace of our Lord Jeſus Chriſt*; the very *word of God* will not *fructify* there; 'tis true, without moderate drinking, life it ſelf will not indure, as the earth it ſelf will not bring forth, unleſs *God give it the former rain moderately*, which falls down in *drops*; only this way, will the *Clouds drop fatneſs*, when themſelves *drop down like Dew*, but a *Deluge*, an *Inundation* of either, will ruin both; when our Saviour *Chriſt* was mercifully minded to forgive a ſinful Woman, 'twas the dry *Earth he wrote upon*; he quickly found the tractableneſs of that, *he ſtooped* down, and wrote on the *GROUND* agen, but he never grac'd the unſtable waters, (which *David* hath branded with that compariſon, that *they reel to and fro, and ſtagger like a drunken Man*) with one word from one of his Fingers; and in the whole

Job. 2. 23. Pſ. 65. 11. Prov. 3. 20

John 8. 6. V. 8.

Pſ. 107. 20

whole Gospel, we read but of one Man that had the *Dropsy*, when he was *before our Saviour*, as the Object of his compassionate cure, he does not presently heal *him*, but Questions first, and disputes the Case, εἰ ἔξεστιν is it possible, or, if it be
Luke 14.3 possible, *Is it lawful to do it*.

63. Fear, I told you, sends the
Ps. 10.4. Atheist to the Sign-Priest; He goes not thither because *God is not in all his thoughts*, but that God *may* not be in any of them; the fear of the superstitious Heathen, that scrupled at every thing, *Fecit Deos*, This it was, that made Gods for him; if he feared a Disease, he would worship even that, that that might not afflict him; rather then have no God at all, the Ambulatory *Gout* should be one God; and the Sedentary *stone another*, and the sudden fear, the mind-startles, the Soul-Agues of prophane Atheist, do themselves prove the true God to be; How *can* such a desperate irreligious Man *fear*, but at the apprehensions of an eternal, and implacable, and irresistible power of him, who though he

is

is a *Galilaan*, is a *Conquerour* too, whom his Irreligion does Offend, and Desperateness Provoke, and Imbecillity Arm? and how can such a Desperately Irreligious Man, such a Vaunting Worm, Apprehend a God at any time, but that he cannot tell how to tear the Impression of that Deity out of his Soul, which will be acknowledg'd by the very Heart of the most Resolv'd Gainsayer? He may wash, as long as he will, in *Abana and Pharphar, Rivers of Damascus* (for the *Rivers of Israel*, the Waters of *Jordan*, are not for his turn) and sooner wash his Soul out of his Body, than such a Sculpture as that, out of his Soul. *Vicilli Galat. Julian.* 2 King. 5. 12.

64. That he does fear so, and that because of his Sin, because of this gigantine, and mountainous Sin of his, which involves within it, and is made up of all other and lesser Sins (as, when you break into its several pieces those Giants scaling Fabrick, you may say, This is *Pelion*, and that *Ossa*, and then, break one of these, you may discover a World of little Hillocks) that he is

afraid of that God, in the *Night*, and *Alone* (a Tumult, and Throng, being the Scene of his Mirth, and Solitude of another Tumult and Throng of Disquietness within himself) whom he defies in the *Day*, and in the Face of the whole World, of the Sun and of Men, I stand not in need of the Testimony of *Minutius Felix*, *Per Quietem, Deos Agnoscimus, quos Impiè, per Diem Negamus*; I require not the witness-bearing of that Man, who, to avenge the Cause of his God, hath try'd him in the Dark, with a hollow and terrifying Voyce, till he hath Confest that very Unknown Man, to be his *Un-known God*; I ask him not to satisfie *Me*, but I leave him to decide this Question within his own Soul, to answer himself, when he is alone, and, in the Emblem of his Future Hell, wrapt about with a Thick * Darkness; Let him then hear the *Roof crack*, like the *Gnashing of the Teeth* there; let him see the Flakes of *Lightning* ready to scorch out his Eyes, and to Anticipate to him the *Blindness* there; Let him hear the *Winds*,

* *Naturalis Tenebrarum metus, in quas addatur Mors creditur, sed cum persuaserit Ista Fabulas esse, subit Alius Metus; aquè enim Timent, ne apud Inferos sint, quam an Nusquam.* Senec. Ep. 72.

Winds, and the *Rain*, the *Hail*, and the *Thunder* roar, like the *Howling and Weeping*, *Storm and Tempest*, *Fire and Brimſtone* there; Let him then ask himſelf, Is there not, now, a God, which *Builds up*, *and Puls down*? Is it not a God, that *ſends Lightnings*, *and makes them Go*? *Canſt thou do this*? *and make them ſay unto thee*, *Here we are*? nay, Canſt thou Un-do this? and make them ſay unto thee, Here we will be no more? Is it not a God, that *Bringeth the Winds out of his Treaſuries*? or canſt thou, when they are ready to whirl thee away, ſend them back thither? *Hath the Rain a Father*? and is not God he? or *who hath Begotten the Drops of the Dew* beſides the Lord? The Rain is the Dutifull Child of God; he hath commanded it, and it does aſſault thee; Canſt thou command it back, that it ſhould leave off to ſtorm thy Room? to ſhatter thy Windows? to ſhake and Aſtoniſh thy very Soul? Is it any Leſs than the Lord God, can ſay, *And ye, O great Hail-ſtones, ſhall fall*? Or, art thou more Lofty,

Job 38.35. Pſ. 135. 7. Job 38.28. Ezek. 13. 11.

and God-denying, than *Pharaoh* was, who *intreated* Moſes *and* Aaron *to intreat the Lord, that there might be no more mighty Hail?*--*Cœlo Tonantem*--Will not the rattling *Thunder* that tears the Skyes, rip open thy Breaſt, and tear this Confeſſion out of it, as it did out of thy Fellow-Heathens, that there is a God which reigns in Heaven? and art thou not afraid of theſe *Tokens of the Lord, when he thus viſiteth the Earth?* Tell all, or any of theſe, that there is No God; tell them, if thou dare, that they are not ſent upon God's Errand to thee, to make thee Confeſs it is *God* that ſent them; nay, tell thy ſelf, if thou dare, ſo much as in thy moſt recluſe and undiſcoverable thought, that theſe Inſenſible Miniſters of God do not powerfully, and beyond the reſiſted efficacy of his own Verbal Ordinance, preach the *Divinity* it ſelf unto thee; Hold out, now, at this Battery, if thou canſt; and, if thou canſt not, be faithfull to thy own Soul, and inform thy next gain-ſaying ſelf, how much thou waſt, now, even now, taught the

Exod. 9. 28.

* *Crediderim Jovem regnare.* Hor.

Pſ. 65. 8, 9.

Fear

Fear of the Lord? how little thou didſt dare to deny God now, leſt his laſt Executioner, the Devil himſelf, ſhould immediatly appear, and prove him to thee by an Argument as everlaſting as the Active and Paſſive Torment of the Devil himſelf, as un-deniable, as it is, now, wretchedly un-deniable, that thou didſt, before, deny God, in Tongue, and in Hand, in Profane Voyce, and in Godleſs Life.

66. Doſt thou not, now, begin to feel that Principle which thou hadſt hitherto inſlav'd, to ſtir and fetch about, to breath and gaſp for *Life*, that there *Is a God?* a *God* that is *Good to all?* *a God that made all things?* and *a God that hateth nothing which he hath made?* Doſt thou not, now, confeſs him? and confeſs him to have been good to thee, in ſparing ſuch an Enemy ſo long, that he might reconcile thee? to have been good to thee, whom he might juſtly hate, in that thou hadſt un-made thy ſelf from all that, which God had made thee? in that thou wert a Rebel, inſtead of a Creature; and

Pſ. 145. 9. Joh. 1. 3.

and a Foe, instead of a Child; and a Bastard, instead of a Son? Is not he, now, all the Desire and Hope thou hast, who, but a little before, was Nothing at all? As soon as thou beginn'st to know him, though thou trembleſt at thy former Denial, and with *Peter, weep'ſt bitterly,* * *Agens Pœnitentiam* with him, with whom thou hadſt been *Flagitioſus*, doſt thou not admire the inexpreſſibleneſs of his Mercy? thou hast deſided him, in his Miniſter; thou hast mockt him in his other Servants, and in his own Service; thou hast vilify'd him, in forbearing his Houſe; and vilify'd him more, in deſpiſing him, in ſetting light by him in his very Houſe, as if thou thy ſelf wert all the God that wert preſent there; and what greater Indignity can be offer'd to the Divine Majeſtie? what Sin can be imagin'd more than this? could'ſt thou imagine it, thou would'ſt ſurely act it too; and yet, how hath God contriv'd it, (and what but a God could contrive this?) that there ſhould yet be probational hopes of Mercy to ſuch a Helliſh Sinner? and that

Mat. 26. 75

* Ego, ego *Flagitioſus ſum, ſaltem mecum age pœnitentiam.* Hieron. Lib. 2. Ep. 3.

Mercy

Mercy it ſelf ſhould be Argument and Conviction for it ſelf? Paſt Mercy, for Future Mercy? To bring thee down upon the knees of thy Soul, to humble thee at his Foot-ſtool, and to make thy univerſal, abſolute, entire ſubmiſſion and proſtration, acceptable in his ſight, and comfortable in thy own, at the ſame inſtant, when he *ſets before thy Eyes* ſo much horrour of Iniquity, that thy Eyes loath to ſee it, and the very *Order*, in which they are ſet, does confound thee the more; He ſets before thy Eyes too, ſo much Miracle of Mercy, that thy Eyes are dazled with it, that, notwithſtanding all that horrour of Sin, he hath hitherto Repriev'd thee; Confeſs, and adore, and reverence him now, with Perſon, and Life, and Livelyhood, with Soul, and Body, and Eſtate, and will he not do more, and more ſpiritual good, for Confeſſing, and Adoring, and Reverencing--Thee, who hath already done ſo much good, in ſo marvelous a forbearance, to thee that denyd'ſt, and ſcorn'dſt, and revil'dſt thy God? thou hadſt begun

to neglect him, and he conniv'd at that; thou wentſt on, to deſpiſe him, and he ſtill held his peace; thou wert perfect in ſin, and didſt even abjure him, and then he held out his Bow in the Skye, but there was no Arrow in it, nay his very Bow was a Teſtimony of his Love--*Ponam* Gen. 9. 13. *Arcum* was the Word of a God at Peace with Man; do but begin to ſerve, and love, and fear him, and ſee if ſome good *Gabriel* does not tell thee, that *at the Beginning of thy* Dan. 9. 23. *Converſion, and Supplication, the Commandment went forth*, and that he *is ſent to ſhew thee that thou art Greatly Beloved*, to Encourage thy Better Beginning, to Reward thy Wiſer Progreſs, and to Crown thy Holier Perfection.

66. Let me here confeſs and deplore the ſins, the other ſins of Prieſt and People throughout this Nation, in imitation of That *Daniel*'s Piety, to whom This Meſſage was ſent, V. 20. *whiles he was confeſſing his ſin, and the ſin of his People Iſrael.* Let me purſue and magnifie the Mercy of God, notwithſtanding our unrelented

ted perverſneſs, and multiply'd provocations, Day by Day; and, O, let that Mercy be, what God deſigns it ſhould be, an Invitatory Means to recall us from our Obſtinacy and Cuſtomarineſs in ſin; & let who will call this Extravagancy and Digreſſion, it matters not, I am ſure his (for he confeſſes himſelf ſoar, and guilty, in that he is ſo unwilling to be toucht) and mine, and all our digreſſions, and Extravagancies, compell me to it.

67. What ſins are there, that are not our ſins? and yet for all that, what Mercies are there to the *Nations round about us*, which we do not partake of? are not we onely a *Sodom*, and an *Egypt* here, whil'ſt there is ſomewhat More, though not Enough, of *Goſhen* and *Iſrael*, upon our Right and Left Hand? and yet, have we not ſtill the *Light of Goſhen*, though thruſt *under a Buſhell*, as if we, either were, or, if we would, might be, the very *Iſrael of God*? What though we are not *profeſt* Atheiſts? are we not *practical* Atheiſts neither? do we not all of us do as they

they do? *Drink a Health to the Devil* (though we do not Complement him so much as to say we do it) when in over-much and useless favour, to the Health of Another, and Another Man, we [a] drink away our own Health, both of House and Guest, Tabernacle and Inmate, Body and Soul? where is there more Surfetting and Drunkenness? a Man need not cross the Seas, and hazard his Life *that way*, to become a Bad Good-fellow, he may be Pleasantly-Mad at home, the *Canaries*, the *Whites* and *Reds* will cross the Seas for his sake, and, without the Expence of a *Voyage*, drown him upon the Shore; And is not this, to deny that God, which is *All Spirit*, whil'st we make our own *Flesh*, and the noysomest part of it (that which is it self One Draught-house, and fils Another) *our Belly our God?* Phil. 3. 19. Where is there more Swearing? He is not *Gentleman* enough, who, though he Low'rs upon his Tenants, and Charge below him, those under his Roof, and under his Command, does not Low'r upwards too, and against

[a] *In Pota est nulla Salute Salus.* Ovid. *Nulla, nisi Stomachi, nisi Mentis.*

againſt Heaven it ſelf, and, this very way, challenged Obeiſance from men, in that he is to Great, as not to have *a very God* above him; and does not his Retinue begin to be *Rude with God*, and to count it a piece of *Civility* and *Service*, to ſwear a *Little*, becauſe he, that payes them wages, does *Much*, to whom yet they yield a Prerogative in ſome great Oath, and will no more dare to meddle with that, than with the Meat upon his Trencher? and is not this to *Deny God*? do we not, when we *take his Name in Vain*, make himſelf alſo to be a *Vain*, a *No-God*? Where is there leſs of Marriage, and more of *Uncleanneſs*? and is not this, to *Deny God*, whil'ſt God himſelf, when he would declare his Deteſtation of this ſin, cals the *Forſaking of God* by this Name? He does ſo, in the Mouth of *David*, *They go a Whoring from thee*; he does ſo in his own Mouth too, *My People ask Counſel at their Stocks--for--the Spirit of Whoredome hath cauſed them to erre, and they have gone a Whoring from under their God*; Where is there more Covetouſ-

78. 27.

Hoſ. 4. 12.

neſs?

ness? how many, at this day, sit *under Vines*, not of their *own*, and *under Figtrees*, of *other* Men, whil'st the Owners of them sit *sub Dio*, and rest their Cold Heads upon *Jacob's Pillows of stone?* and does not the Covetous Man *Deny God* by Distrusting his Providence? does he not worship another, and not the true God? St. *Paul* saies, he does, when
Col. 3. 5. he tels him he is an *Idolater*; and the True God himself tels him, who it is he Does worship, and who it is he Can Not worship; 'tis his own *Mammon which he Loves and Holds to*, and therefore *He cannot Love*, *but* * *Hate*, *he cannot Hold to*, *but Despise* his Dis-own'd God; Let him not Deceive himself, (for, his Undeceiving God he cannot Deceive, Θεὸς οὔτε Αὐτὸς μοθίσταται, οὔτε Ἄλλους ἐξαπατᾷ, *Plato*, *in Fine* 2. *Polit.*) to think Christ will be God in the Breast, when Silver is God in the Bag? was it so with *Judas* think ye? it was not, it cannot be, *Ye cannot serve*
Mat. 6. 24. *God and Mammon*. Where is there more Un-blushing Theft, when one Takes, and will not humble himself

* Τὸν ἑτέρῳ δεσμολόμενον, τῷ ἑτέρῳ Ἀμελῆσαι πᾶσα Ἀνάγκη. Epictet. c. 18.

to

to Borrow? Another Borrows, and will not honeſt himſelf to Pay? unleſs it be with a Text of our Saviours, and a Gloſs of his own--*Lend, Hoping for Nothing again?* when a third would take pains, and pay, and is himſelf more put by from Emolumental Labour, than another preferr'd to it? when one Parent would with-hold his Child, and cannot, and another Parent breeds up the Child to it, makes it the Child's Trade, and Occupation, and Apprenticeſhip, and the Parents Livelyhood, and Meat, and Income, to Steal? when the Tradeſ-man ſels his Ware at an Over-price, and his Soul, and his God, at an Under? when ſome of the *People* will ſooner take away *two Coats*, than give one? when ſome of the *Publicans* will rather *exact* more than is *Appointed them*, than Mitigate the Taxes? when ſome of the *Souldiers* will be readier to do *Violence*, than to be *Content with their Wages?* when ſome of the *Divines* will be more Vehement to Preach away Tithes from their Brethren-Divines, than to Preach Salvation,

Luk. 6.35.

Luk. 3.11.

V. 13.

V. 14.

vation, and Baptism, and Eucharist, to their Flock? Some of all sorts do Steal, either with an Oppressing Tongue, or with an Envious Eye, with a Ravening Hand, or a Devouring Heart, and some of all sorts, do give, either an Alms, or a Pity; and though these do, in their Bounty, worship their God (for, Right *Charity* is a *Service* of his; 'twas known so to be in Warmer Daies--*Knowing, that to Relieve the Poor, is a True Worshipping of God--Alms, and Devotion of the People*--their very *Alms* were part of their *Devotion*, and *with such Sacrifices, God is well pleased*) yet, do not those Others, by their several kinds of Theft, Deny God? *this Sin* is in the Head of those, against all which *God himself* in this manner complains--*Will ye steal?--and walk after other Gods, whom ye know not? and yet come and stand before me, in this House, which is called by my Name? Is the House, which is called by my Name, become a Den of Robbers in your Eyes?* Where is there more of Blood-shed, when some Fields in *London*, after Night

Q. Elizabeth's Injunct. 25.

Heb. 13. 16

Jer. 7. v. 9, 10, 11.

Night has ſpread her Curtains over them, cannot be walkt through, ſafe and dry, notwithſtanding the Law dwels at the next Door to them? and the High-waies to it are ſprinkled Redder with Blood, than with Sand? and is not this to Deny God, whoſe very *Image* they cannot endure to ſee alive?

68. Theſe Things are ſo; and though ſo they are, what Bleſſings are we to ſeek for, beſides the Bleſſings of Holineſs and Obedience? of Peace and Love? we are *Bleſſed* in our *Basket* and in our *Store* (though my ſelf have ſo Little Store, that I have ſcarce a Basket to put it in, and am almoſt in the Condition of thoſe, whom our Saviour ſent abroad *Without Scrip*, as well as without *Gold*, and *Silver*, and *Braſs*, yet, in that *we are Members One of Another*, I put my ſelf into the Number, becauſe I ſee others, of whom my ſelf, in a Spiritual Alliance, am part, to be *Rich*, and *Full*, though *they reign as Kings without me*) as Bleſſed, as if we had done all that to which Performances theſe Bleſſings are Promis'd,

Mat. 10. 10 V. 9. Eph. 4. 25.

Deut. 28. 1, promiſd; *Hearkned diligently to the voyce of the Lord, to Obſerve and Do All His Commandaments*; And, Therefore are we thus Bleſſed *Temporally*, that, by theſe we might be wrought upon, *to hearken to the voice of the Lord our God in All things*, and by that, be bleſſed *Eternally*.

69. But, if any of thoſe ſeverall ſinners (all of whom I ſtrive to reclaim as well as that Atheiſt, who himſelf is all of them) who ſhall read how heinous and Atheiſtick their ſins are, would forſake them, becauſe of--I cannot ſay more then--the *Ungodlineſs* of them, and yet fear they can not forſake them, God will not forgive them, becauſe they are ſo eſtranged from God, by them; not to tell any ſuch, that *Niniveh* (as ſinfull as the moſt ſinfull of thoſe, who will ſtoop to read this) did repent at the firſt voice of *Jonah*, I ſhall conclude this (which by this time, is digreſſion enough) with ſetting before them the Great *Mercies* of *God* againſt the *ſins* of *Paul*, and Gods recovering him out of thoſe ſins, into which he was plung'd all over; but

the

the ears of him, which, by hearing Christs voice, taught the whole man to worship Him.--*When Saul was yet Breathing out threatnings & slaughters against the Disciples of the Lord,* Act. 9. 1.

We have amongst us, too many of those evill qualities which S. *Paul* feard to be amongst his *Corinth: Debates, Envyings, Wraths, Strifes, Backbitings, Whispers, Swellings, Tumults, Slaughter,*—but, God be thanked, None of these are intended against the Disciples of the Lord: at least not *Quatenus Ipsum*, *As* they are the Disciples of the Lord, not *Therefore* and because of that very Reason, but rather, because, *Though* they are so, they are either *suspected* not to be so, or, if they are suspicion-proofe, for some Temporal & Collateral reason, which, either the Religion of That Man does not allow, or else the Man of That Religion does Thwart; this, though it be an Atheism, is not a direct and an Irrecoverable one; for, sure it is a much easier task, to persuade This Man to be content with His Estate, and to serve God with that little He hath, to persuad hat Man to lay dow the vain Th e ths 2. 12, 20.

n ough of

of Honour, and to esteem the True Worship of His God, to be the Best, Greatest, and most Durable Honour, then to assail, and Unwind Him, who strikes the First Blow against God Himself, and wounds Him, not as Ignorant *Saul* did, through the sides of His Saints, but through the very substance of Himself; And yet, let me tell every Threatning soul amongst us, that, whether They whom He Threatens, Are, or are Not Disciples of Christ, Himself, who does thus Debate, and Envy, who is thus Wrathfull, and Strifefull, who does thus Backbite and Whisper, who is thus swelling and tumultuous, during these pestilent and outragious Humours, is no Disciple at all of the *Meek Jesus*, the *lowly in Heart Jesus*, the *Prince of Peace Jesus*, the *God of Love Jesus*, and the *God Jesus*, who *is love* it self; —— *When Saul desired Letters* — (Authority and Commission from the Heathen and Unchristian States) that *if he found Any* — (He had made them to hide themselves for fear of his further persecutions, that it was difficult even for *Him*, who was perniciously zealous in

Matth. 11. 29.
Is. 9. 6.
2 Cor. 13: 11.
1 John 4. 16.

in the Cruell Inqueſt, and for all thoſe Promoters he would imploy in the ſervice of the Unbaptized State, to *Find* them out) —*of this Way* (profeſſing Chriſt and his unacceptable Truth)—*Whether they were Men or Women*—(He would neither ſhow Mercy to his Fellow Men, nor compaſſion to that weaker Sexe, which is unable to Bear, to that Tender Sex, which is apt to Compaſſionate)—*He might bring them Bound*—(they muſt be brought, for he would ſo *Binde* them, that they could not *Come*)—*to Hieruſalem*,—However we perſecute One Another, the moſt of us do it but in a private Malice; we ſeek not to Unchriſtian, unbaptize the State (and, O! may none of us ever ſeek to do it!) by ingaging the Power of That, to be as malicious as our ſelves; we do but Threaten, and (what ever in paſt yeares we have done) we Wound not Men, we do but ſlander, we Binde not women; and yet, do we Theſe? and am I not too Courtly to ſay we do—*But theſe?* And yet, in the very Act and Fury of doing All Theſe, in the very care Verſe 2.

and Industry (Toiling himself, that he might be Toilsome to Others) when he *Journey'd* to execute All These, yet, for all this, and the presentness and impetuousness of All this, does *Christ* Call *Saul*, and Convert *Saul*, Blind him, and Cast him down, Recover him, and Lift him up, make him Confess *Christ*, and preach *Christ*, and protect him for doing This against the hate of Men, who laid wait for him, because he did This.

Verse 3.

From ver. 4. to ver. 31.

O Lord, our God, we are as great Objects of Thy wonderfull Mercy, as *Saul* was, Pardon us, Inlighten us, Strengthen us, that we who have liv'd the Life of *Saul* against Thee, may live and dy, the life and death of *Paul* for thee, to the honour of that Name of Thine which we have hitherto caus'd to be *evill spoken of* among all the People.

70. As there is sin in every Man, and that sin is a disobedience to the Commands of God in His *Jus Naturale* as well as in His *Jus Positivum*, so that the very *waywardness* of Man, does Prove that *God* who

who is the *Law-giver*; As there is in Man Power to Discriminate, and Distinguish, sinfull, and evill, and unjust, from Holy, and Good, and Righteous, so that this Innate Faculty of separating the One from the Other, of Discerning betwixt Light and Darkness, betwixt Foul and Upright, by reason of which *Horace* does highly complement Him, and from the very Foundation and first † Principle of Praise, of whom He sayes — *Qui Turpi secernis Honestum*, Is, and is us'd by some for an Argument of the Deity; As This sin, which Man is Guilty of, and which Man Knows Himself to be Guilty of, does hinder Him from That great and Last happyness, which he naturally desires, and which he Naturally Desires of God, so it is God only, which can give to Man that Final, that uninterrupted, that eternal happyness; which happyness, as Man cannot *Understand*, as well as not Injoy, without the gift of God, so, because the *Scriptures* do Teach both these, both what that Blessedness Is, so far forth as the

Jam. 4. 12.

† *Aristotle in Ethic.* says, Man cannot be Prais'd for any thing but vertue, because strength, and beauty, &c. Naturall perfections, are not, as This, in his own power; and he has no Power to this, but by his discerning faculty.

ſhallowneſs of the Proſoundeſt Man is able to Conceive and how Man may attain to this Throughout-unconceivable Bleſſedneſs, and nothing elſe, but Scripture does teach both theſe. Let this it ſelf be one Argument whereby to prove to the Hitherto doubting man that God Himſelf *Is*, not only in Himſelf, but is too the *Authour* of thoſe very *Scriptures*.

71. That * happyneſs, the greateſt, the chiefeſt, beyond which there is nothing more, not only to be poſſeſt, but to be Imagin'd (for, the greateſt, the chiefeſt happyneſs is much More than ſo) is the Deſire of All thoſe, who have ſo much of Man, as to be capable of a Deſire, is Confeſt by All; Aske the very *Atheiſt*, who Denys God, if He would not This? and, how much ſoever He Robs God, not only of his honour, his *Bene eſſe*, but of his *Eſſe* too, He will not be ſo ungratefull to the Calls and yearnings of his own Appetite, to ſay that this is not the Deſire of his Heart and Soul, to be as Happy as the Nature of Man is Capable to be; And then take Advantage

* ταγαθὸν ἐστιν ἅ Πάντα ἐφίεται. *Ariſtot. Ethic. l. 1. c. 1.*

vantage of This Partiall, and interested, and self-Concession, and ask Him, if He be not willing, for that very Happyness sake, to grant such a God, who may Grant Him This.

72. But then, though happyness be the Desire of all, even meere Naturall Men, yet, since those Naturall Men are so Divided amongst themselves, that they know not, by what *Qualities* to *Describe* it, or by what Name to call it (who, amongst the two hundred threescore and eight severall Opinions Concerning it, and Names of it, have not hit upon the Right) and are so far from *Defining* it (and indeed, it is One part of the Christian Mans Happiness that He cannot define it, unless, as many Philosophers do the soul of man, Negatively, not only because it is More than He can Define, but because he *knows* it so to be) that they cannot so much as give you the right ~~Definition~~ of it; They define it, only *Identically*, the ignorant result of All, the Ablest of them say Concerning it, is but This, that † Happyness is Happyness--Nothing els, is True, and certain, from them, and therefore

Varro, in Philosophia, apud August. de Ci. Dei l. 19. c. 1.

† *Præmium, Finemq; virtutis, optimum, Divinumq; quoddam, atq; Beatum esse constat. Arist. Ethic. l. 1. c. 9.*

fore ſuch a very Truth, and certainty as This, thus Limited, and Identifi'd, is a part of their ignorance; ſince amongſt the Wiſe ones of them, One calls that *Fortune, which is always Aſſiſtant to Good Counſells, happyneſs*; *Cicero* does ſo; and though He does well, to make *Counſells*, and Deliberations, and the *Goodneſs* of them, to be One Part of Happyneſs, yet he does Ill, to account of theſe, as if they were *The* Happyneſs of Happyneſſes, and not the After-Reward of Theſe (even of that earthly Happyneſſe it ſelf) to be It; and He does worſe, (to do, as the Poet reprehends the unwiſer men to do--*Te Facimus, Fortuna, deam*) to make *Fortune* the Goddeſs, which ſucceeds Good Counſells, and Diſcreet Deliberations; what has ſuch a Fickle thing as ſhe, and Her Up-down *wheel*, to do with the *Certitude* and *Stability* of theſe? She, that has much leſs of Pow'r, and Juriſdiction, and ſoveraignty, than the *ſtars*? and the * *Wiſe man* (ſuch as *Cicero* was, till he *Bow'd* the knee to *Fortune*) who, in ſome ſenſe, is well ſaid to Govern them, ſhould govern her much

Fortuna conſiliorum Bonorum Adjutrix, Felicitas.

*Juven. * Sapiens Dominabitur Aſtris.*

much more; or else, *Tully* himself; as Politique a Statist as he was, as Governing a Head-piece as he had, if That *Fortune* which is wont to Favour † Fools, more than Wise Men, if that *Deaf Fortune*, whom the most Passionate of his *Orations* could not so much Inflect and perswade, as the Attentive Multitude, does but look awry & Frown, leaves off to be happy, and a *Prosperous Catiline*, all whose *Counsells* are *evill*, and *Deliberations Treasonable*, will have as much claim to *Happiness* as a *Defeated Tully*, notwithstanding the *Sobriety* of His *Counsells*, and *Loyalty* of His *Deliberations*, since they do *ex æquo* divide his definition betwixt them, in that the one *Counsells*, *well*, and *Fortune Assists* the other. Since Another calls That man † *Happy, who Indures the wrack and wheel, and unyieldingly Conflicts with a World of Miseries*; —*Seneca* does so; And he does, in Part, Well, to Call him *Happy*, whom Adversity and wretchedness does not make *Lesse Good*; and in Part, Amiss, for, who will be Incourag'd to be Faithfull and Perseverant in that Goodness

† *Fortuna Favet Fatuis.*

† *Beatus qui Rota Tortuntur, & Malis conflictatur, Felix.*

Goodneſs whoſe only Happyneſs is, to be *Miſerably-Good*? *Quis Virtutem amplectitur Ipſam, Præmia ſi tollas*? if you take away the *Future Reward*, who will Court a *Penurious Vertue*? nay, if, inſted of the Reward, you give Him *Siſiphus*'s *ſtone*, and *Ixions wheel*, who will Court an Ingrateſull, an Undoing, a *Plaguing Vertue*? Since Another cals *Pleaſure happineſs*; *Epicurus* did ſo; and *Xerxes*† did ſo; and the firſt did, in part, Well, if you Apply to That Word. His ſober and Inward ſence, if you do, as *Seneca* would have you do, *Propius Introſpicere*, and Confine it to a *Mentall Guſt*; if you ſuffer not the Curioſity of the *Palate*, and the Inſatiableneſs of the † *Belly* to be the Seat, and Determinatour of that Pleaſure, and thereby, make not the Word, which was more Innocent, and Refin'd, and ſubtle, in his purpoſe, obnoxious to the Miſconſtruction of him, who wiſht that he had a *Cranes Neck*, that he might be a great while a Feeling and Taſting, the Delicacy, and ſapidneſs of His Old wines, and *Sybaritique* Feaſts; for

† Xerxes, *Rex Perſarum, Novæ Voluptatis Repertori præmium conſtituit.*

Nihil aliud putans eſſe vitam niſi veſcendi & Potandi Licentiam, Firmicus de err. part. Relig.

† *Machometus credidit beatudinem conſiſtere, in cibo, potu, & delectationibus corporalibus.* Joannes Galenſis Anglus. *l. de Orig. Mach. c. 5.*

for certainly, *Xerxes* the *Persian* King, did much miſ-underſtand *Epicurus*, and the Choiceneſs, and Intimacy of His Delectation, when he conſtituted a Reward to him, who ſhould ſo much vex and trouble himſelf, even with pleaſure; as to take paines to Invent a New one; And yet when you have purg'd, and ſtill'd and Fin'd this delight from all its droſſineſs, Is This *Delight* it ſelf the *Happyneſs*? what then will become of that *Good Man* who has this *Tryal* put upon his Goodneſs, to have the Preſent joy and contentment withheld, and ſeparated from it? muſt he then, leave off to be Good? & ſeek out happyneſs in Another, more Roſy, and leſs Thorny Road? Since a fourth definer† *Happyneſs to Conſiſt in honour, and power, ſoverainty, and principability*; *Livy* does ſo; But then is none happy without that † honour, which is the *Traffique and Merchandize of the Devill*? and is it in the power of that Satan, who offer'd the Kingdoms of this world, and all the Glories of them, to that Chriſt, whoſe they alwayes were, though without

† *Regnum res eſt inter Deos Hominesq; pulcherrima.*

† *Omnia ſatelli, Honor, Diabolo eſt negotium. Hilarii, can. 3. in Matt.*

a Contract, and unbargain'd for, to make a Blessed Man? Is none happy, unless he be a King? None indeed, *no not one*; but then He must be *Rex sui*, Himself, and His Passions (and, amongst the rest, this it self, by which he desires to Reign) all the People over whom he Reigns; Is any Other Rule, the only Heaven? and the way to that (*Per Fas, per Nefas*) the only way to Happyness? *Few* indeed *there are that find this strait Gate*, that walk in this *Narrow* way; nor was it the Well-taught Judgment, but the ungovern'd Ambition of *Cæsar*, who said, he would rather be the *First at a siege, than the second* at *Rome*; it savours, sure, of more Naturall and Rational, aswell as Christian and Gospell Divinity, to desire to be the *Least in the Kingdom of Heaven*, rather than the greatest in any Kingdom upon earth; if it be so, that it must be, *aut Cæsar, aut Nullus*, how Many of the Nones will there be? if it be so, that it must be--Only a Prince is happy, into how close a Room is Felicity Pent? how does it Thwart, and Contradict, imprison,

Matth. 7. 14.

Matth. 11. 11.

imprison, and even inslave its own self, in that it is become thus un-diffusive, and incommunicable? and is, Therefore, neither good, nor happy? for, what is Good is *Sui Diffusivum*, the more Good, the further it reaches, as the Bright and Apparent Sun, is a greater blessing, than when That Sun weares a cloud upon his Face, and goes to Bed in darkness, Hid from our eyes; and what is Happy, is so far from being like a *Crown*, that it is, *Impatiens Non-Consortis*, the less happy, the less others are happy with it; *Nulla boni viri* (and none, but the *Good* Man, is the *Blessed* Man) *Jucunda Possessio sine socio*. Since therefore a fift makes *Wisdom* to be This *happyness*, and the *Wise Man* This *King*; † *Horace* does so; and he does well in doing so, had he Rightly known what the *True Wisdom* is; but, by reason of This Errour, He makes That, which he calls *happyness*, to be *Nothing* at all, because the Wisest of meere Naturall men, has so much of *Socrates* in him, to know, and understand, and Confess, † This is All his wisdom

Lucan. Erasm. in Mor. Encom.

† *Sapiens uno Minor est Jove, Dives, Liber, Honoratus, pulcher, Rex denique Regum.*

Hoc tantum scio me nihil scire.

to

to Arrogate to himself None of this; he has much of Wisedom, but he is Wise enough to apprehend, that there is much more of Wisedom which he cannot comprehend, and therefore, he will not indure to be denominated Wise † *from the lesser part*; he knows much, but, that much is little to what he knows not; He Rules himself well, by that Talent, and Portion of *Wisedom* which he has, but he does More Mis-Rule himself for want of *More* of that Wisedom; Since a sixt does define *Happyness to Consist in Operation*, in Well-doing. *Aristotle*, in One place, does so; *in the Contentment, and satisfaction, and Delight, which follows that Operation*, that Well-doing; *Aristotle*, in another place, does so; But, since happyness cannot be without a *Rest from Labours*, for, a *Toilsom happiness* who can away with? since that delight does not always follow Well-doing here, or, if it does, since That is not the Supreme happiness; From the uncertainty in all These, the wisest of Naturall men, *what* Happiness is; from the

† *Omnis denominatio sumitur à Majori.*

the certainty in all these, and in all mankind besides, *that* happiness *is*, and is to be desir'd, Let the Natural Man, upon this very ground, *search the Scriptures* to find that happiness.

73. Happiness is, in very deed, the desire of all; and yet, it cannot behad upon this *earth*, if it could, a King, who has the most command of this Earth, is most like to have had it; And yet, that such a one, a very King, who was a meer natural Man, could not have it *here*, but in *Heaven*, nor *there* neither, but in his † *God* and the God of Heaven; for, story has told us, that, when *Egyptian Priests told any of their Egyptian Kings, his God would have him leave his Kingdom, and come to him, he* presently, and chearfully, *Kill'd himself, as he thought, up to Happiness, and God and Heaven.*

† *Summum Bonum Animarum est, Deo Frui.* Trismegist. Pimand. Dial. 1.

74. Since all the writing of Heathens will not help us to it, though severally they agree in telling us, that there *is such a thing*, and yet, severally contradict each other in what

what that things is, let me go on, as I long since promis'd, to the honour of God, and his *Scriptures*, to propose the *Scriptures of God*, by a *Natural reason*, even to him, who is, yet, but a Natural Man, out of which he may truly learn, what that happiness is, and how he may reach up to, and be involved in that true happiness.

Nemo Malus, Fœlix. Juven.

75. Certainly, it is not for nothing, that Man *knows*, his Sin, if unremedy'd, will unhappy; it is, sure, to a good end this; and more, certainly, Man does not desire a vain and impossible thing, when he would be happy; for, † *Nature* has given an appetite to nothing, but the *God of nature* has provided something to fill up that appetite; Let me therefore propose to a modest scrutiny, and sober examination, such inquiries as these.

Ser. 4. *Natura nihil Frustra.*

76. Is it not of *necessity*, of the very *essence* of God, that the same God, who is a *just* God, should be a *merciful* God too? Is it not exceeding probable, that, as the *Justice* of God does *set our sins in order*

Psal. 5. 28.

der before our eyes, and, thereby, Naturally make us to fear that puniſhment, which belongs, and is due, to the diſorderlineſs of our ſin, ſo the mercy of God would ſet in order before our eyes too, ſome infallible method of reclaiming us from that ſin, and Indow us with a *holineſs* contrary to that ſin, and inſtate us in a *happineſs* contrary to the *puniſhment* of that *ſin*? What would better preſcribe this holineſs, and hold forth this happineſs, than the *written Law* of our teaching God, and the *written promiſes* of our gracious God? ſince, if there were no *directing* Law, we could not *learn* to be *holy*, if there were no *incouraging* Promiſes, we could not *claim* to be *happy*, and, if neither of them were *written*, by the *corruption* of man, and the *deceiveableneſs* of Tradition, they might both of them be chang'd, and interpos'd, *and expurg'd*, till they agree with the *humour* and *wilfulneſs*, and *exchequer* of man, who, inſted of the eſtabliſh'd univerſal Religion of *God*, might obtrude upon

us the mutable Doctrines of a *Sect* and *parte*.

If it be probable, that such a Law be written (and, upon so indubitate a ground, as to have the choicest attribute of God, that, which God most loves, and man most loves, his very *mercy*, to attest the Probability of it) that such a Law is *written*, and we find it not in all the volumes, the most *Apophthegmatical* discourses of the wisest, the most learned, and most devout of Heathens, whose Books are as dark to any such purpose, as the Ink *they* wrote with, or the Black Ball *we* Print with; and if there be such a *Book of Books* (not only in that, That *one* Book is made up of *several* Books, but in that, *All* the Books in the world *together* are not comparable to that *one-several*, that *one-every* Book) whose design it is, to *instruct* us in such a Piety, and to *Crown* us with such a Reward, Is it not highly worth the while, to turn over that Book? that we may be sincerely and solidly Religious by it, and truly and eternally blessed

by

by the Author of it? and what Book has ſuch contents in it? can do all this? beſides that, which we call the Scripture?

77. Bring hither, into a compariſon, I ſay not all the choiceſt writings, of all thoſe, who were the holieſt, and hope-fulleſt of Men, in a Natural Religion (for ſuch a low compariſon would be a ſcandal to this Holy word; and, indeed, any, though leſs unmannerly, and more approaching compariſon, would be ſo too; but, the Nature of this preſent diſcourſe do's make it ſomewhat tolerable, if not require it) but bring hither the *Extractions* of all their holineſſes, and hopes, amaſs into one Treatiſe, only the *Excellencies* and *Quinteſſence* of all, that all have ſaid, as to an *integrity*, Here, and a *Heaven* hereafter, and ſee, if they are not, all, thoſe *halt, and blind, and maim'd* Religions, which only this *Jeſus*, whom we Preach, *è ſuggeſto*, and *è Pralo*, can *heal*! and that, as he made the world, with a *word* only, with this very *word of God*, which

we call upon you, to ſearch, and to ask Counſel of! See, how *the Goſpel of Jeſus Chriſt is*, throughout, clean and ſanctify'd! how, though it allows *Wine for the Stomack ſake*, yet it charges a *ſobriety*, even in *Wine* too! *Look not thou upon the Wine, when it is red*--leſt it make thee look as red as it *when it giveth its colour in the Cup*--leſt it make thee give thine in thy Face,--*when it moveth it ſelf aright*--leſt it and make thee move wrong, and untowardly, and reelingly, thy Legs *carry thee whither thou wouldſt not*; and it tells you what a mocker it is, and that *he that is deceived thereby is not wiſe*, no not *Seneca*'s ſelf, though he ſays it ſparingly, and with an *Aliquando--Bibendum eſt ad ebrietatem uſque*--no *Aliquando* at all here, unleſs ſuch a time, which is neither Day, nor Night, nor a dubious mixture, and inſtantaneous compound of both; find out ſuch a time, and ſin thou mayſt, Goſpel it ſelf, and the God of it, will not be angry; but, 'till then, (*i. e.* for ever) ceaſe from ſin; See, how

1 Tim. 5. 23.

Prov. 23. 31.

John 21. 18.

Prov. 20. 1.

how there is nothing, here (as in all other the moſt pious writings, which are not founded upon this) to be read and heard, *cum veniâ & favore*! not only a *Cato* may, without a bluſh, but a *Saint in Heaven* dos, with an unſpotted reverence, look upon theſe myſteries! how there is much of it conſonant to right reaſon! for otherwiſe, man could not apprehend it much of it (for, if we ſtay there; Poſſibly Man might have compil'd it) above the quickeſt, moſt exact reaſon, of the ſharpeſt moſt piercing Man! and yet (for otherwiſe, it were not God neither, that made it) nothing at all contrarient to reaſon! What other Book is there, can tell us, how God without a violation of his *Juſtice* againſt the ſins of Man, can, yet, mercifully ſave ſinful, becauſe *penitent*, Man? No way, was ever yet heard of, beſides *this way*, which could *rationally* deliver Man from the *one* Thraldom and captivity of his *ſin*, and the *other* Thraldom and Captivity of *Hell*, into which his ſin would hurl him; No way, but this, can lead

him into that happineſs, of which, his ſin *ought* to defraud him; other Books can tell you, that there is a *Styx* and a *Charon*, and a *Rhadamanth*; that there are *Virgines Furiæ*, which are uncapable to be *vitiated* and *corrupted* with any Bribes; and they tell you true; and they charge you to believe that they tell you true, —*Tu vera Puta*; but, no Book, beſides this, (unleſs it borrows its Narrative Traditionally from this, and makes it ſomewhat the worſe, becauſe the leſs plain, for wearing) can, by an infiniteneſs of the mercy of God, and an aſſent of the reaſon of man, tell you, of *one roaring Lion ready to devour you*, and, of another *Lion*, that *of the tribe of* Judah, which can challenge you (you who reſiſt not, (for, though the Debt be paid, if a wilful Man, that is in Love with bonds, reject and tear the acquittance, He muſt pay it again, *to the utmoſt Farthing*) you, who take hold by the hand of *Faith*, of what he hath done for you) as his *lawful purchaſe*; which can, and will, deliver you from the Jaws of that

1 Pet. 5. 8. Rom. 5. 5.

Lion,

Lion, and make him *roar* agen, because the prey has escapt from betwixt his teeth; which can rescue you from the *Conveiance* of that *Charon*, and the *judgement* of that *Rhadamanth*, and the *torture* of that *Styx*, and preserve you from the loss of *your blood*, by the inestimable price of his incorruptible *own*; O, that all those *Heathen*-(far abroad, *in the uttermost parts of the earth*, and at home, and amongst us too of this Natron, which calls upon his Name, and is call'd by it-*which God hath given to this* JESUS (who is the Authour, and subject of the Book)-*for his inheritance* (which he was Born to, and had not at all been Born in this world, but for that inheritance sake)-*for his possession* (which he hath bought with the *voluntary laying down of* that *Life, and powerful taking it* agen, to which he was Born from the womb, and Re-Born, from the Grave) O, that all those *Heathens* (the profest ones, *beyond* Christendom, and the secret ones, in the *Bowels* of it) would do as the *Bereans* did (who are honoured with the

Ps. 2. 8.

John 10. 18.

Acts 17. 11.

the ſtile of *Noble* for doing it) *Diligently* and Daily *ſearch the Scriptures* (the *Evangelical* Scriptures) *whether theſe things are ſo!*

77. And I may be excus'd, even amongſt ſuch People as we are, to Honour and Defend the Authority of holy Scriptures, even by ſuch an Argument as this, becauſe of the more than Exact, and Supereminent Holineſs of them, in that, not onely the Learned and Indefatigable *Grotius* hath us'd the like Argument againſt the *Heathens*, but the Conſciencious *Balduin* too hath done the ſame, whereby to *Confirm the Faith*, and *Settle the Conſciences*, even of *Chriſtians* themſelves, who might, Poſſibly, Scruple at the *Authority* of *holy Writ*.

L. de Veritate Rel. Chriſt.

Caſus Conſcientiæ.

78. Excuſe me therefore, my Brethren of the Chriſtian Confeſſion, and give me leave to go on, ſince ſuch a Method as this, as it may be Inſtrumental to the *Begetting* of Faith in him, who, as yet, diſ-believes that *Book* to be the *Work*, as well as the *Gift* of God, ſo it cannot chooſe but re-mind you, and cheriſh,

and

and encourage that Faith which you already have, and ſtir up, and awaken that Love, and Honour, and Reverence, both to *God*, and the *Word* of *God*, which your Hearts bear to Both, when you conſider, that by the *Stile* and *Method*, the *Manner*, and *Matter* of it, it can be no leſs than God, that *ſpoke* and *made* it.

7. Nay, hath not God himſelf given way to ſuch a manner of Arguing as this, when (as, *Chriſt*, the Son, abridges the Goſpel into *two Commandments*, ſo *God*, his Father, Contracts the Law, into a *Command*, and a *Promiſe*, upon *Obedience* to it, and a *Threat*, upon *Rebelling* againſt it, and makes his Entrance upon it with ſuch a Preface--*Come now, and let us reaſon together*--and as an Inference out of the whole--*For the Mouth of the Lord hath ſpoken it.* Which intimates to us, that, as we muſt Believe, becauſe God hath ſaid it, ſo, we may *Argue*, and *Reaſon*, that *God* hath ſaid it, becauſe, what is Deliver'd there, is above the Power and Capacity of any Creature. I ſhall for a little while Reſpite the

Mat. 22. 40.

Iſa. 1. 18.

V. 20.

the *Promiſes* & *Threats* of Scripture, which is *Iſaiah*'s Argument, that Scripture is the Word of God, becauſe, in right order, I ought to begin with the beginning, and to conſider, firſt, the *Stile* and *Method* of *God*, from the very *firſt Word*, and ſo on, throughout his Book.

80. The *Stile* and Method in which the *Word* of *God* begins, does continue to the end; it ſpeaks, as
Mat. 7.29. *from One having Authority, and not as* the Humane *Scribes*, and Writers, whoſe occaſional ſudden *Voyce*, and Conſiderate, Purpoſing *Pen* too, are ſubject to Errour; In the Doctrines of *Man*, the *Method* is, to *Prove*, unleſs it be onely *in Re Factâ*, that he, who ſpeaks, brings his Eyes with him, as the *Witneſſes* which *ſaw ſuch a thing done*; In all elſe, it is his Reaſon which ſways us, and works upon our Belief, and not his Name; But in holy *Scriptures* the Caſe is alter'd; *Moſes*, in the beginning of *them*, does onely ſay, that, *In the*
Gen. 1. 1. *Beginning, God created the Heavens and the Earth*: He does *not Prove* God, nor, that Great Work of God, the

the Creation; and, in this, the *Authority* of *Moſes*, nay, of *All Mankind*, nay, of the very *Firſt* of them All, is altogether Invalid, and Un-concluding; and, that one Exception, of being an *Eye-witneſs*, is, in this caſe, wholly taken off: For, though *the Inviſible things of God are clearly ſeen by the Creation of the World*, though Every man may know, by Every thing he ſees, that there is a *God* that made it, and there was a time *when* it was made; yet *Moſes* was no *Eye-witneſs* of the making of the World, for himſelf was made long after, and himſelf tels us ſo; neither could he receive, by the *Teſtimony of Man*, in what *Order* the World was made, becauſe *Man* was the laſt thing that was made in the World; not onely Scripture tels us, he was the laſt, but Reaſon it ſelf tels us, he could not be the firſt, his *Ubi* muſt have been made, before himſelf could be plac'd in it. He that wrote that Book, and the whole *Pentateuch*, does every where diſcover a great meaſure of *Wiſdome* in himſelf, and therefore could not poſſibly be guilty

Rom. 1. 20.

guilty of so much gross and absurd *Folly*, to think his *own* Testimony *Valid*, when, out of *himself* there are Irrefragable Reasons against the *Validity* of *his* single Testimony, or the Joynt Concurrency of the whole *Rational* Creation; and, therefore too, it cannot be, but that he would have the Eternal *Creatour*, *qui nec Fallere potest*, *nec Falli*, to be understood the sole *Author*, and himself onely to have been as the *Pen* in the Hand of God, whil'st *God* himself was the
Psal. 45.1. *Ready Writer*. In *Man*, *Reason* is the *Authority*, but, in *God*, *Authority* is the *Reason*; and therefore *Man proves*, and *God* onely *saies*; nay, let me say, that this it self is the most powerfull *proof* that can be either urg'd, or imagin'd, that *God hath said it*; the very Method, incommunicable, and un-applicable to *Creature* does signifie, that it is that *God* which spake these words, who hath acquainted us, that this is his
Psal. 82.6. peculiar *Stile*, *Dixi--I have said that ye are Gods*, Deputed Gods by me, to stand in my Room, to Distribute my Justice, to Execute my Vengeance,

Vengeance, who my ſelf am the *King of Kings, and the Lord of Lords, Exalted far above all Gods*, ſo that we may, not onely Pardon, as *Hyperbolical*, but Approve, as Literally true, that Vehement Expreſſion of *Raimundus de Sabunde*, *Dum Minùs Probat, Magis Probat*; God does prove all he ſaies, the more, in that he does not *Prove* at all, but *Say*, becauſe, did he Prove, it would adminiſter Doubt, that the Words were Mans, who, though perhaps he be in Many Things, Αξιώτες, is, in Nothing, Ανεξίωτος; but, to *Say*, by way of *Authority*--*Non Vox Hominem ſonat*, *This is*, indeed, *not the Voyce of Man, but of God*; and, ſince ſo it is, he that would have a Richer Pawn, a firmer Obligation, than the *Bare Word* of God (and yet I do not well to call it his *Bare Word*, for, his--*Dixit, & Factum eſt*, go together, what he ſaies, is never Bare, but alwaies apparel'd with Performance) I know not what to compare him to, but to our Covetous *Purchaſers*, who think their *Leaſe* Imperfect, and their *Bargain* loſt, if they

1 Tim. 6. 15.
Pſal. 97. 9.
In Naturali Theologia,
Act 12. 22.
Pſal. 33. 9.

they have it not *For Ever*, and, for One Day at leaſt, more than for ever, *For Ever and a Day*; Thus the *Stile* and *Method* proves *God* to be the Author of them.

The *Manner*, and *Matter* does ſo too.

The *Manner* does ſo, in another manner of Stile and Method.

Gal. 2.17. It *finds* fault in the *whole* Creation, though it *makes* not Fault in any part of it; It is Objurgatory, and Rebuking, to thoſe on *Earth*, and to thoſe in *Heaven* too; and what Creature *Amongſt Us* will be ſo Bold, to *Stile* and *Manner* it ſo Loftily, and Majeſtically, and All-Knowingly? it tels us, not onely Jam. 3.2. that *All Men are Sinners*, but it uſes the Hands of thoſe very Sinfull Men, to ſelf-acknowledge their particular moſt grievous and hainous Sins, and makes thoſe Men hold up their *Hands* at the *Bar* of Heaven, and not onely cry Guilty, in the *Maſs*, as Heathens do, but thus, and thus, thus and thus hainouſly and ſpecifically Guilty; and what Creature will be ſo Injurious to his own Fame,

Fame, to leave his Shame, and Scandal, and Dis-repute, upon Record? not onely, as he is one of Mankind, but too, as he is this Individual Man? A *Seneca*, though he cryes out--*In Profundo Omnium Vitiorum sum*, would never cry out against his *own* Covetousness, though he did against the Avarice of other Men; in his own Behalf he is more sparing, and saies, *Sapiens* (for himself did Opine himself to be that *Wise Man*) *non optat Divitias, sed Mavult*, and he leaves others to tell us more Loudly, not onely of *Seneca Prædivitis Hortos*, but of his *Amor Sceleratus Habendi*; and, not onely this, but God in Scripture *Charges his Angels too with Folly*; and *Heathen Man* will rather Dispute, whether there *Be* an *Angel*, whom he never saw, than charge that Invisible Angel to have sinn'd with him.

In Vita Beatâ, c. 18. In Alto omn.

Martial.

Job 4. 18.

91. Would St. *Paul*, trow ye, have told us, that he had once been so far from *Saint*, as to have been a *Blasphemer, and Persecuter*, but that he was Over-rul'd by a *Divine Power*, which draws *Good out of Evil?*

1 Tim. 1. 13.

Evil? and makes the Penitence of
V. 16. St. *Paul*, and the Mercy of God upon it, an *Example* and Encouragement to *Atheistical Blasphemers*, and *Un-Christian Persecuters*, to return *from their Evil Waies*, and not
Act. 9. 5. to *Kick* out their own Blood *against the Pricks?* to be more Upright, and Just, both to *God* and *Man?* VVould holy *David* have told us, that he
Title of Ps. 51. had been so Un-holy, as *to go in to Bathsheba*, but that the *Adulterer* should, with him, detest and forsake that Impure and Unclean Sin? should come *Home*, and return to his *First Love*, be constant to his
Rev. 2. 4. *Spouse Jesus*, and not make *his*
2 Cor. 11. 2. *Members the Members of an Harlot?* VVould *Moses* have told us, that his *Anger waxed hot?* that he
Exod. 32. 19. *cast the Tables* (which were *the work of God, and the Writing within them was the Writing of God*, of
V. 16. God's own Commands) *out of his hands, and broke them*,

Ovid. de Remed. Am. l. 2. *Et Manus & Duplices Manibus Cecidere Tabellæ.*

But that we should *not Fret* (as he
Psal. 37. 8. did) lest *we should be mov'd to do Evil,*

Evil, as he did? and to *break* all the Commandments of God, in a much worſe ſenſe than he did? but that we ſhould imitate him in his Sorrow, in his better Anger againſt his worſe Anger, and in his other more predominant, and denominating Quality, his *Meekneſs*, and his Zealous Keeping all the Commandments of his God? It makes, and offers *Promiſes* to *All* Men, it Pours out, and Denounces *Threats* upon All Men, even Kings, and Judges, and Magiſtrates; and what One meer Man will take ſuch a *Univerſal* Power to himſelf, and will not ſuffer his Empire to be Bounded by any part of that Vaſt Ocean, all of which has it ſelf a *Ne Ultra*, *Thus far thou ſhalt go, and no further*; were it poſſible that ſuch a One Man ſhould be King of all the VVorld, yet the *Promiſes*, and the *Threats*, are to *That* One Man too; and it is as Ridiculous and Abſurd, for a Man to make a *Promiſe* to, and to *Threaten* Himſelf, as if he ſhould have an *Action at Law* againſt himſelf for breach of Promiſe, or ſue himſelf to be *Bound*

Num. 12. 3

Pſ. 104. 9.

to the Behaviour and Peace, for Threatning himself; there is but one Allowable, nay more, Commendable (and Pity it is, that it is so un-imitated, for want of Pity) way that I know of; for a Man to sue himself; some, whose Predecessours have *Impropriated*, have had such *Berean-Nobility*, and high Primitive Christianity in them, as to cause their own Names to be Prosecuted in *Chancery*, and there have Resign'd, and by Law Confirm'd *Tithes* to the Church; and, for their sakes, I could wish this Book might Live, that their Names might give Fame to the Book, and the Gratefull Book Perpetuate their Names.

The Lord Viscount *Scudamore*, and Mr. *Farar* of *Huntingdonshire*.

82. Thus, from the Latitude, and Unlimitedness of *Jurisdiction*, in both Branches of it, *Punitive* and *Remunerative*, Vindictive and Premiative, in doing *Good to all, high and low, rich and poor*; in calling all Men to *Account*, even those *Cedars*, and the *Tallest* of those, whose Office it is to call Inferiour Men to Account here, It must be that Absolute, Universal Monarch, the Maker, the Owner,

Ps. 145. 9.

Owner, the Possessour, the Ruler of the VVorld, whose words these are.

Thus, the Stile, and Method, and Manner, Proves God to be the Author of them.

The Matter does so too.

83. The *Promises* are, of Eternal *Happiness* in Heaven, in the *Sight* and Enjoyment of the Eternal God; The *Threatnings* are, of Pains in *Hell*, with the *Devil and his Angels for ever*; Neither of these can be *Apprehended*, but by him, who has the faculty of *Discourse* and *Ratiocination*; and no Reasonable *Creature* can *Promise* or *Threaten* these; The *Good*, neither Angel, nor Man, will usurpe so much False Power to himself, as to *Bestow Heaven*, or to *Inflict Hell*; since Nothing can, of its own Power, give, or cast, that upon another, which it hath not in it self, by its own Power; and no Angel, much less, Man, how good soever, can Possess, and Enjoy God, whether God will, or no; He may as soon be God, and what God is, Αὐτάρκης, as, so, Enjoy him; and,

Mat. 5. 8.

Mat. 25. 41.

Nihil dat, quod in se non habet.

whether he be Man, or Angel, if he be *Good*, he hath not *Hell* at all; The *Bad* cannot lift up Another to that *Heaven*, which himself has Not, nor sentence Another to that *Hell*, which has himself; All, that go thither, go the same way, and, certainly, the First of All was not so Ill a Lover of himself, as that he would *Scions & Prudens*, Damn himself thither; 'tis-*Nullum Numen* ('tis not
Juven. Sat. 10. *Nullus Damon*) *Abest, si sit Prudentia Tecum.*

84. It makes Promises of things, which, had they not been Reveal'd by God, could never have entred into the Heart of Man to conceive;
Col. 2. 9. that there should be, *in the same Person, Perfect God, and Perfect*
Is. 7. 14. *Man*; that a *Virgin should have a*
Son, and be a Virgin, when she bears
Mat. 1. 23. him, and ever after, and so much the more, and more evidently a *Virgin*, because she had such, and so holy a
Luk. 1. 35. *Son*; All Promises, that any Creature makes, must (like the Child that any Creature bears) be *Conceiv'd* before they are *Made*; and, since no *Creature* could ever, by any the

the moſt lightſome faculty of its own, *Conceive* ſuch myſterious Depths as theſe, therefore, that in which theſe Promiſes are made, muſt needs be the Word of an *All-knowing*, as well as an All-powerfull *God*, of that God, who ſaw his Own, as well as his Father and Servant *David's Subſtance*, and, in whoſe other *Book all his Members were written, when as yet there was none of them.* Pſ.139.16

85. *It Commands a Univerſal Holineſs to God*; *the Good* are ſo Good, that they will not Command this, in their *Own*, but onely in the *Name* of their *God*; and the *Bad* are ſo Bad, that they will not Command this at all, no, nor Perſwade it, no, nor Suffer it; Since therefore the *Scripture* is, as *Nazianzen* ſaies of it, *Omni Rationabili facultate Validior*, above the Capacity of any *Rational Creature* to Compoſe, it muſt needs be, it cannot poſſibly be otherwiſe than, the Work of that God, who alone is above all Rational Creatures; not onely Above them, but with that Reverend Addition of St. *Paul--Far above* Mar.12.33 Oratio 7.

Eph. 1,21. *above all Principality, and Power, and Might, and Dominion, and Every Name, that is Named, not Onely in this World, but Alſo in that which is to come.*

86. Hitherto I have ſhew'd you, how the Stile and Method, the Manner and Matter, of Holy, and Making-Holy, Scriptures, does Prove a God, and propos'd to the Hitherto-Atheiſt, the Diligent Search of theſe, in that they are, not only Holy, and Sanctifying Scriptures, but, becauſe they are ſo, Bleſſed and Happifying Scriptures too; the ſearch of theſe, upon this Ground, I propos'd to him, that he might find out, by theſe, what that True Happineſs is (and Confeſs GOD, not onely Eſſentially to *Be*, but Mercifully to be the Author, and Fountain, and Giver, both of the Scriptures, and of the Happineſs Taught and Repos'd in them) which All Men deſire, and, concerning the Declaring and Defining of which, all Un-Scriptur'd Men are as Wavering and Unconſtant, as the *Citizens of Jeruſalem* were, in telling what was the No-

Fault,

Fault, of Un-guilty, and Saint, *Paul*, that *some cry out One thing*, *some Another*; some a Prosperous Goodness, and some, an Innocency, though Afflicted; some, Pleasure, and some, Honour; some, Wisdome, and some, Contentfull Goodness; so that we can no more know the Certainty, than the Chief Captain of the Band could, who came to *Paul*'s Rescue, because of the Philosophical *Tumult*; Of which Happiness, let me shew you, in one word more, a Glimpse and Taste out of holy Scriptures, how it is much More, and much Better, not onely than any *One*, but than *All* of those Names, by which they call it; and so I shall, though slowly, Descend to, yet speedily pass through, the Second Treatise, or Second part of the First. Act. 21. 34

87. That Happiness is a *Prosperous Goodness*, for it Consists in Enjoying that God, who, first, made Man Good, and then Happy; and the Security of that Happiness, is beyond the Power of such a Giddy thing as *Fortune*, either to Bestow, or to Deprive Man of; for it is for ever; Mat. 5. 8. 1 Thess. 4. 17.

ever; And that Happineſs is much more than all the *Succeſſes* of this World, and more than that Much More too; for he that has been the moſt Succeſsfull Man here, can yet imagine Happineſſes beyond all that Actual Succeſs; but, there, he ſhall Poſſeſs More, than he can Covet here; not onely the Excellency of all that God hath Created, and which, in his Infinite and Merciſull Wiſdome and Goodneſs, he ſhall appoint to endure in Heaven, when he Annihilates thoſe unworthier Creatures, which, here, we Enjoy'd too much, and Lov'd too well, becauſe not well enough; and, yet, who can Imagine the Entire, though Inferiour, Happineſs of the Created All in this World? and, much more,

Wiſd. 9. 16 the *Things which are in Heaven, who hath ſearched out?* thoſe things

Iſa. 64. 4. which the Prophet *Iſaiah*, and the

1 Cor. 2. 9. Apoſtle St. *Paul*, have told us, *the Heart of Man*, though it can Enjoy, *cannot conceive*: and, yet, it ſhall not onely Enjoy All Theſe, in That

1 Cor. 15. 28. God, who is *All in All*, but therefore Much More than All theſe, becauſe

cause that God also; There shall be Tranquill Happiness of the *Mind*, without the Vexation of the happiest Mind here, which Plots, and Contrives, Studies, and Beats, to be more Happy still; That Happiness shall consist, if not In, yet with, Virtue, and Love, and Knowledge; we shall Love our own Glory, and Love the Glory of God above that, and Love his, even in that he hath Glorify'd us also; We shall *stand up* compleat in Virtue, without bare *thinking that we stand* (though some, here, will not be contented with a Modest Thinking, but will arrogantly Proclaim too, that they *stand*, even whil'st they lye flat along in that *Ditch* into which their *Blind Guide* hath thrown them) and without anxious *Taking heed, lest we fall*, for, our God will take that heed for us, and hold up our Arm with his; we shall be *Wise*, not in any perplex'd Speculation of the Divinity in Things Created, but in the Open Vision of the Essence of *God*, in the streaming Rayes, though not in the whole Sun of that Essence; we shall be like him,

1 Cor. 10. 12.

Mat. 15. 14

him, in Un-ſinfull, Un-dangerous
1 Joh. 3.2. Knowledge, becauſe we ſhall *ſee him as he is.*

88. There ſhall be all the Happineſs of the *Body* too; *Beauty*, and *Health*, and *Strength*; the Body
Mat.13.43 *ſhall ſhine as the Sun*; that ſhall be
1 Cor. 15. its *Beauty*; It ſhall be *Immortal* as
54. the Soul (when Man ſhall be, as it were, Re-made, not of Body and Soul, but of Soul and Soul) that ſhall be its *Health*, it ſhall be Impaſſible, Un-ſuffering, as the Angels of God, it ſhall have an eye, which they have not, and yet, no more Tears than they which never had
Rev.7. 17. Eyes to weep; nay, the Eyes of it ſhall be, like thoſe of *Chriſt*, *as a*
Rev.19.12. *Flame of Fire*, Un-wet, and as Dry as that; Sooner may Contradictions be Veriſimilitudes, and Fire weep here, than a Saint there; and that ſhall be its *Strength.*

And, not onely the *Mind* ſhall be *Happy*, in that which Peculiarly appertains to *It*, *Virtue*, *and Love*, *and Wiſdome*; not only ſhall be added to the Happineſs of the Mind, that of the Body, in that which Peculiarly appertains

appertains to *It*, *Beauty*, *and Health*, *and Strength*; but, to both these Distinct Happinesses, of the Body, and of the Mind, will be added a third, which will, once again, make both of them joyntly Happy. That, which we, here, miscall the *Goods of Fortune*, and shall, there, rightly understand to be the *Wealth of God*, for, both Body and Mind shall be (I will not say *Fortunate*) Happy in the perpetual possession of all manner of Riches; for, as the *Body* and *Mind* make the *Man* ('twas in some refin'd and limited sense, well said of *Pythagoras*, ὁ ψυχὴ Σὺ, and of *Plato*, *Animus Cujusq; Is est Quisq;*; yet, when *Pythagoras*, and *Plato*, were dead, his *Soul*, and his *Mind*, still *were*; but that *Soul* was not *Pythagoras*, nor that *Mind*, *Plato*; else, *Pythagoras* was *Alive*, without any μετεμψύχωσις, even after he was *Dead*, and *Plato* was *Return'd* before his *own Great Year*) and *God* makes the *Man* a *Saint*, so, the same God will make that *Saint* a *Joseph*, who *shall be Ruler over all his Land*, *Ruler over all his Goods*, over the whole

Gen. 41. 43.

whole *Kingdome of Heaven*, for, that it self is, both the *Field*, and the
Mat. 24. 47 *Treasure*, and the *Pearl* in it, for
Mat. 13. 44. 46. which we should *Sell All* we have here, and *Purchase* those, by Selling, by Despising, by Counting All we
Phil. 3. 8. have here, but *Dung, that we might win Christ*; Such an un-doting esteem of these Under, and Deceitfull Happinesses, will make them to be *Dung* indeed, such *Dung*, as will Enrich and *Fructifie* that Field, and make it bring forth that *Treasure*, and that *Pearl* for us; Let us, therefore, with a Comparative Contempt of these, cry out, as St. *Austin* did,
In Psal. 26. *Whatever else the Lord our God hath given to us, let him* (what he hath been, a long time doing) *take it all away, and give us these*. For

89. With these, as he will give us an Establish'd, and Persevering, so he will also give us an Un-afflicted Goodness; *Sin* and *Misery* go together, and neither of them can enter into Heaven; *Sin* is a *Moth*, which will eat a hole into our Hap-
Mat. 6. 20. pines, and *Misery* is a *Thief*, which will steal it all away, and *there* is no

room

room for such Guests as these; There was, sometime, a kind of *Hell* in the *Lower Heavens*, but all the *Fire* and *Brimstone* of them will be rain'd down upon the *Sodoms* and *Gomorrahs* here; nay, those very *Heavens* themselves, will endure the Plague, which they did Inflict, they will *Melt away with fervent heat*, and onely that Heaven shall endure for ever, in which there is, and will be, nothing else, but *God*, and *Angels*, *Saints*, and *Joy*. Gen. 19. 24. 2 Pet. 3. 12

90. The *Pleasures there*, are much more (and much more Pleasures) than Man can either Desire or Apprehend; for, they are not onely *Pleasures for evermore*, but they are too, a whole *River* of them. *Psal.* 36. 8. Ps. 16. 11.

91. There is Honour; and that more multiply'd in the Nature of it, than in all those words of St. *Peter*, *Praise, and Honour, and Glory*, and more Magnify'd still, in that *the Father of Jesus Christ will honour* those there, who *serve Jesus Christ here*. 1. 1. 7. Joh. 12. 26

92. The Wisdome there is infinitely

finitely beyond all the Wiſdome in this World; not onely beyond all the Wiſdome of the *Children of this World* (who are ſo *Wiſe in their Generations*, one would ſcarce think they were ever *Children*) but of the Children of Life and Light too, whil'ſt they are in this World; The Beſt, the Chiefeſt Wiſdome of the Children In this World, though not of the Children Of this World, is, to be *Wiſe* to Another, a Greater, a Better World; 'tis true, *Nemini ſapit, qui ſibi non ſapit*, and 'tis as true, as that--*Nec ſibi ſapit, qui ſibi non in*
Pſ.111.10. *Æternum ſapit*, *The Beginning of that Wiſdome, is the Fear of GOD*; and the Inſtructers in that Wiſdome are the *holy Scriptures*; 'tis the great Eulogie, that St. *Paul* gives of them
2. 3. 15. to *Timothy*, that they are *Able to make him wiſe unto Salvation*; and in the verſe after, *All of them are given by Inſpiration from GOD*; ſo that this one Link in the Chain of *Happineſs*, is ſufficient to both thoſe ends, for which I inſiſt upon it, both that *Scriptures* might be *ſearch'd*, as the onely Certain Foundation

dation of Future Bliſs, and that that God might be acknowledg'd, whoſe Gift that Happineſs is, and whoſe Fear does begin to make us Wiſe unto it; And, if there be ſo much VViſdome, in the very *Way* to Salvation, how much more in the Enjoyment of it? As certainly as much More, as that Firſt Principle, which is equally agreed upon by all Mankind, has Certainty in it, *Totum eſt majus ſuis Partibus*, for, *Here we know*, but it is but *in Part*, we *Prophecy*, but, in the moſt *Studious*, or moſt *Enlightned* of us, it is but *in Part*; but, hereafter, *When that, which is Perfect, is come, then that, which is in Part, ſhall be done away*; VVe are *Children*, ſo long as we are here, *we ſpeak, we underſtand, we think, as Children*; Then onely, when we are grown up to a *Perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt* (and that is only, when we enter into Happineſs) ſhall we *caſt away Childiſh Things*; for, though in that place, St. *Paul* was become a Man even below Stairs, and out of Heaven, by a ſpecial and bountifull

1 Cor. 13. 9, 10.

V. 11.

Eph. 4. 13.

bountifull Illumination and Sanctification, yet, how many of us together, in respect of Knowledge and Holiness, cannot make up one St. *Paul*? And yet the Knowledge which the Man St. *Paul* had here, was but VVeak, and Childish, and that onely, Manly and Perfect, which he Now has Above; The *Evangelical* Knowledge, which he had, and we have here, was indeed, Perfect, if Compar'd to a *Legal* Knowledge, but very Lame, and Heavy, Dull, and Ignorant, if set in Competition with that in Heaven; so *Theodoret* interprets that place; and so St. *Paul* too, when, in the verse after, he does so far Un-Man himself, as to wrap up himself, and us, in the same Thick Cloud, *for*, *Now*, *We see through a Glass Darkly* (*We*, not a very *Paul* excepted) *but*, *Then*, *Face to Face*; and (lest that might be suspected for a meer piece of Civility, humbly to involve himself in that Ignorance, which is the Lot of All) he speaks more home yet, and to his own Door, *Now I know in Part*, *but*, *then*, *shall I know*, *even*

Ἀποδεσμεύει περὶ Προγνώσεως.

even as I also am known; and, what VVisdome, what Knowledge, Greater, and more Sublime, than to Know, even as God himself Knows, (sure, if there be a *Prius* and *Posterius* in the Knowledge of God, the first thing that he ever knew, was, that himself Alwaies *Is from Everlasting*) and to be VVise (in some granted Proportion, even by the Testimony of God himself) as he is VVise? Pfal. 93. 5.

93: There, is also a Contentfull Goodness, a Filling, a Satisfying Happiness--*Lord shew us the Father, and it sufficeth*; nay, not onely the *Father*, but the *Son*, and the *Holy Ghost* too, are shew'd *sufficiently* to all the Saints of God here, in their Exile, and will be shew'd *sufficingly* to them all Above, in their Countrey. Ioh. 14. 8.

94. The End why I propose to my Atheist-Reader all these several Branches of our Future Happiness, (which will hereafter be bestow'd by the *Father of Spirits*, and are, in the mean while, attested by the *Spirit of the Father*) is, that he may (by that Lov'd Argument of Self-Preservation, Heb. 12. 9

P. and,

and, for his very own sake) be in love with those Scriptures of God, which so much Out-Promise, and Out-Give, all that All Natural Men have written, or can desire, that, by these, he might Know, and Acknowledge, Love with Reverence, and Serve with Fear, that God, who is, even by *Natural Reason* (which, to the *Atheist*, is instead of *God*) convinc'd to be the Bountifull Author, both of these Scriptures, and of all other Bounties.

95. May such Reasons as these be effectual upon him, to seek all his Happiness at the hands of that God, who is *Rerum omnium Pleroma*, the One, Onely Fulness, and Satisfaction, Center and Rest of All things, without whose Blessing in a Contentment here, and in making that Contentment an Earnest of a Heaven, our Souls are Empty, when our Chests are Throng'd, and our Appetite, even when it is Sated, Hungers after we know not what.

Irenæus, l. 2. c. 1.

96. 'Tis good Counsel of *Pisanus*, that, since no Creature, without God, can do Enough for himself, and

In Enchiridio Orthodoxographi.

and be Satisfactory to himself, he, that would have *sufficient*, and *enough*, should seek to enjoy his *God*; should Study, and Pray, and Live, after that manner, whereby he might have a Title and Interest in that Fundamental Universal Blessing, (without which, Nothing else, not all the Pomp and Prosperity, the Gilded Hooks, and Candid Venoms of this World, is Blessed; and, with which, Nothing, not all the Contempt, and Visible, naked-fac'd Scorpions of this World, can make Wretched) *I will be their God, and they shall be my People*; Who suffer'd more than the *Apostles of Christ Jesus*? and yet, because such *Trust they had, through Christ, to God-ward*, who suffer'd Less than they? Did they suffer, to whom it was *given to suffer*? Who ever complain'd of Liberality, as of Stripes? of Kindnesses done to him, as of a Load and Pressure? What Liberality greater? What more Abundant Kindness, than such a Bounty, which, in St. *Paul's* account (who had often experimented the Sweetness of that, which Per-

Frequenter in utroque Codice.

2 Cor. 3. 4.

ſecuting Man meant Gall and VVormwood) is made Equal, even with *Faith in God*; His Zealous Diſciples would have Envy'd him, if they might not Partake with him in the Honour of Enduring Afflictions; and therefore he does, not onely Comfort his *Philippians* in theſe, but theſe themſelves are the very Comforts which he ſpeaks, and
C.1.v.29, 30. God Adminiſters to them--*For unto you it is given, in the behalf of Chriſt, not onely to Believe in him, but alſo to Suffer for his ſake, having the ſame Conflict which ye ſaw in me, and now hear to be in me*; He does not, and he would not have any of thoſe, to grieve, for any of theſe; nay, he does, and would have thoſe do ſo too, thank his and their God for them; how weak, and deſpis'd, and unwealthy ſoever they were in this VVorld, yet this was his, and all his
2 Cor.3.5. Diſciples, great Support, that--*Their Sufficiency was of God*; Have *God*, and you have *Sufficient*; for--He is All; Have not God, and you have Nothing, for he is All: *Paul* had Conflicts, and the *Philippians* had Conflicts;

Conflicts; and, these were to them, Signs, and Marks, and Testimonies of true Disciples; nay, they were more, Mercies, and Donations, and Gifts to Beloved Disciples; Not onely these, but *Christ* himself had Conflicts too, and, in the Eye of the World (till the Eye of the World, the *Sun*, was asham'd to see All of it, and hid both his own Face, and the Face of *the whole Earth*, *in Darkness*) Nothing else but Conflicts; and yet in the midst of all these Conflicts, these had All, because they had *God*; and Christ had All, because *He Was, and Is God, and Is to Come*, to Reward those, who Patiently Endure these.

97. By this time, I hope he, to whom I now write, has left off to be he, to whom I Began to write, that he is *Austin'd* into--*Ego non sum ego*, and *Paulin'd* into--*I live, yet not I, but Christ liveth in me*; that he is not onely a *Deist*, but a Christian too; and therefore I shall take my leave of him with two pieces of Sober Counsel; One, from the General Doctrine of God, that he

Gal. 2. 20.

he would depend wholly upon him; Another from the Particular Doctrine of Happineſs, that he would go on in being a *Saint*, *and not* Pſal. 85. 8. *turn again to Folly*, in prizing Glaſs above Pearl.

98. From the Firſt, Learn he not to gape after the Inferiour All, but to attend on that God, who, even Pſ. 81. 10. now, *hath brought him out of Egypt*, and hath promis'd, though he *open his Mouth never ſo wide*, to Fill it; to labour for a Title, and not to doubt of Sufficiency in him, who is *Above All*, *and Through All*, *and* Eph. 4. 6. *All in All*; Let him be Above all, by his Proſelytical, and our Renew'd Obedience to his holy Precepts; Let him be Through All, by his, and our Reſigning all the ſeveral Powers he hath given us, back to himſelf, by imploying them in a Subordination to Juſt and Mercifull Power; Let him be All in All; Deſire we nothing elſe but him, Nothing but from him, Nothing but for him. Are we his Children? who is ſo wiſe as he, Mat. 6. 8. to know *what we ſtand in need of?* & 32. VVho is ſo Good as he to ſupply to all

all our wants? VVho is so Fatherly as he, to Chastise us, and yet to Love us too? Are we not his, but *Belial*'s Children? who is so Gracious as he, to afflict us, that we may be his? who is so *Holy and True*, Just and Potent as he, to controul all our Inordinate and Sinfull Desires of Having?

99. From the Second. Learn we to return that Answer to all the gaudy Temptations, and fond Allurements of this Inchanting VVorld, which *Agesilaus* did to him, who besought him to hearken to the Voyce and Song of one, who well imitated the Various and Pleasant Notes of the warbling Nightingale; No, saies he, *Ipsam Luscinias audivi*, I have heard the *Nightingale* her self, and all Imitation I know, comes short of her; Say to any *Tully*, who bids you ask for Happiness from Humane Plots, and Counsels, and Contrivances, and the Aids and Assistances of Fortune upon these, I will none of that, since I have heard of a Firmer Happiness, which Fortune has Nothing

piness,

to do with, a Happiness from Above, and to Above, from that God, from whom *Every Good Gift does come*, and from whom too *All Good Counsels do proceed*; If it be not *Good*, 'tis no *Gift*, and I will not receive it; If it be *Good*, 'tis none of hers, and I will not be Accessory to her Theft, nor purchase a Halter, be it never so Silken a one; I remember that of *Seneca* (whom I once took for Divine too much, and now wish he were more Divine) *Fortuna de me Potestatem, non do*, and I am Christian'd into a new Philosophy, which saies, *Non datur Fortuna*. Say to any *Seneca*, who cals the Conscience of Well-doing, Happiness, even then, when the Body is in Torture, I am contented with the Yoke now, but I look for a Release anon, since I have heard, that though *Many are the Afflictions of the Righteous*, yet the *Lord* not onely *Delivereth them out of all*, but is, himself, their *Exceeding great Reward*; *Verily there is a Reward for the Righteous*, *Verily he is a God that judgeth in the Earth*;

Jam. 1.17.

Common-Prayer-Book.

Ps. 34. 19.

Gen. 15.1.

Ps. 58. 11.

Earth; I believe it enough, because *David* hath ſaid it, and yet I have learnt to put both the *Verilies* together, and believe it the more, for *David*'s Sons, and my God's ſake, whoſe Stile *That Is*; though *I ſuffer Many things, nevertheleſs I will not be aſhamed, for I know whom I have Believed*; What is a little Blood-ſhed? I have empty'd a Vein to Recover from a Sickneſs, and was well again; Shall I not empty them All, for Chriſt and Heaven? Say to any *Epicure*, to any He, that would be more *Crane* than he is *Philoſopher*, that bids you, to be Happy, to become a Dog, and a Sow, to wallow in your own Myrie Vomit, to allow of nothing but Senſual Pleaſure, I will none of that; ſince I have heard, not onely that a Friar, to Torment a Drunkard, bade him be Drunk again, as Conceiving no Torture to be equal to an Over-charg'd Stomach, nor the Rope it ſelf more Cruelly to ſtretch a Throat, than

Amen, Amen, dico vobis.

2 Tim. 1. 12.

Eraſmus in his *Eccleſiaſtes.*

than a Loathsome Yawning, but
Ps. 16, 11. that *at God's Right Hand there are Pleasures for Evermore*, Innocent, and Un-satiating Pleasures, a whole and a clear *River* of them; not onely a *River*, but the Spring-head too, *All my*
Psal. 87. 7. *Springs are in thee O God*, Say to any *Livy*, who calls VVorldly Honour, and Earthly Soveraignty, Happiness, I will none of that, since I have heard, *There is no*
L. Hatton's Preface to the Psalms: *Honour like to that, of serving God in a Great Capacity*; that this is the onely Lawfull VVay, by which
1 Pet. 2. 9. to set up a *Royal Priesthood*, a
Exod. 19. 6 *Kingdome of Priests*, even amongst the Laity also, when God shall make them, indeed to be, what in both those Scriptures they are call'd, *a holy Nation*. Say to any *Horace*, who, to be Happy, bids you be VVorldly-wise, and *Wise in your Generation*, I will none of that, since I have heard of Another, a Heavenly VVisdome, a VVisdome to all *Eternity*, and to Salvation in it;

This,

This, if compar'd to the Worlds, is not Another, but an Onely Wiſdome; the Worlds, if compar'd to this, is not Another Wiſdome, but an Onely Folly, Madneſs, Deſperation; What is my *Generation*, but a Point, a Nothing, to God's *Eternity*? *My Daies are but a Hands Breadth*, Pſal. 39.5. (*Diogenes's* Σπιθαμὴ ὁ βίος, in reſpect of ſome Longer Liver in the firſt of Ages) *and mine Age is as nothing before thee O God*; Might I be as Happy, *Latum Unguem*, and one Day of my Life, as all this World could make me, and wretched the whole hand-breadth, and all the Life beſides, I would not make ſo Indiſcreet and Unpolitique a Choyce; All this Life, to all Eternity, is infinitely leſs than a Day, to all this Life, and ſhall I chooſe the Greater Evil; and forfeit the Greater Good, when I have skill enough to refuſe the Leſſer Good, becauſe of a Leſſer Evil? Say to any *Ariſtotle*, who comes neareſt the Mark,

Mark, when he bids you be Happy in Well-Doing, and in the Satisfaction which ariſes from thence, I will more than that, ſince I have heard, that though a Good Conſcience, and *a Merry Heart*, becauſe of That, *is a Continual Feaſt*, yet the Reward of that Good Conſcience is a much Better, and Merrier Feaſt, and that therefore I *look up* to that *Jeſus*, who, as he is the *Author*, has *appointed* unto me *a Kingdome*, and, when he is the *Finiſher of my Faith*, will Crown me in it, that I may *Eat and Drink at his Table, in his Kingdome.*

Prov. 15. 15.

Heb. 12. 2.

Luk. 22. 29, 30.

100. And yet, though this *Jeſus* be Another *Notion*, or rather Another Perſon (for there was a *Portugal* Atheiſt, who being ask'd what he thought of the *Trinity*, anſwerd, *Se adorare Trinitatem, ſed per alias Notiones, non ſub Nominibus Patris, & Filii, & Spiritus Sancti*) yet it is but One, and the Same God, who makes this Feaſt of Happineſs, and fils the Table

Examinatio Portugalli Atheiſt. 1617

Examinatio 3. quæſt. 6.

Table with all these, and many more, Several and Precious Messes, and who by his *Unity with the Father, and the Holy Ghost (to which Unity in Trinity be all Prayer and Praise for ever)* calls upon me for my Promis'd Disquisition, and Determination, That there is One (already Argu'd) and But One God, to which I proceed, οὐν θεῷ, ἑνὶ, καὶ Μόνῳ.

Polytheismus

Polytheismus Vapulans;

OR,

THERE IS BUT ONE GOD.

Greg. Nazianz.

Τρίαδα ξῶσαν ἐρῶ σε
ΕΝΑ καὶ ΜΟΝΟΝ Μεναάρχην.

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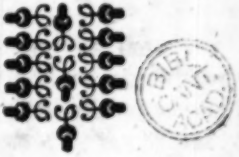

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TO THE

RIGHT HONORABLE,

THE

L. VISCOUNT TRACY,

My much Honour'd Lord and Patron.

MY Honour'd Lord, Since, by some Unhappyneſſes (which have made *Long Furrowes upon your Back*, though they could not, upon your *Face*, and, by your unmatcht patience, have left That, as they found it, and have not writh'd, nor Afflicted One wrinckle Psal. 129, 3.

wrinckle more upon your constant Brow) I cannot, as the Duty of my Place obliges me, Preach to your *Ear*, give me leave to do it to your *Ey*, and to be your Chaplain from the *Press*, when you cannot Hear (unless by others) that I am so from the *Pulpit*: I may remember your Lordship, that the ONE GOD, of whom I treat, though He binds Himself to None, does usually observe this Method, in repairing worldly Adversities with spirituall Advantages; and, as it is His Generall design, to better That man, by any Cross, which He layes upon His shoulders, and to bring him neerer to the Favour of That Christ, who bore the Cross for Him, by the similitude of sufferings; so, in your Lordship's Case, he does, not only *Prescribe*, but *Confect*

too;

too; tells you what is best, and prepares those Ingredients for you, in removing you from him who has less of skill, in the Cure of Souls, to him who has more of it; and who would not bless God the more, for such a Medicinall, and Healing Tribulation? As All eyes see your *Patience*, in which you *Possesse your Soul*, though, not very much besides, so I beseech That God, who is [illegible], and sees All things, that *the things which have Happen'd unto you, may fall out to the furtherance of the Gospell in you*; that, *as your Bonds are Manifest in All the Palace* (and were they not manifest, I would not have nam'd them) so they may be *Bonds in Christ*, that, even *This* also *may turn to your salvation, through your*, and our *Prayer, and the supply of the Spirit of*

Luke 21. 19. Dionys. Areopag.

Philip. 1. 12. v. 13. Ibid.

V. 19. *JESUS CHRIST.*

These my good Lord, and many more Inconveniencies and, Incumbrances of life and fortunes, with which you struggle, or, to speak more properly, which struggle with you, have made me believe that such a dedication as This, (upon which your life is *Comment*, and your Fortunes *Notes*) would be not an unacceptable piece of service, in recalling to your Lordships Consideration, That, which all the Circumstances of all your Affaires, do daily Mind you of, that there is but *One Heaven*, That Above, but *One God*, He that *Walks in the Circuit thereof.*

Job 22. 14.

When you Tasted, and *Try'd* All the Happinesses of the Earth together, you were, even Then, too wise, to make a *God* of *Any*, or of *All* of These; in that you *Had*

Had Them, and They *Had* not you; in that they *Serv'd* you, and you *Rul'd* them; and an Obedient God, a Bounden and Chain'd Deity, a Divinity under Lock & Key, You was never so much *Persian* to allow of; much less, when Fortune has, now, turn'd one half of her wheel, will you make the *Clay Feet*, the *Iron legs*, the *Brazen Belly*, and *Thighes* of That prosperity a *God*, whose *Breast, and Arms of Silver, and Head of Fine Gold*, you could not indure to worship; Let Men, that wrangle at; wealth, and for wealth, the Client, and the Lawyer, Creep, and Crouch to such *Images* as These, and think if they will, that they are well awake the while, whilst That they Dote upon, is but an *Image*, and not the Architype, a Beam, and not the *Sun*, least of all, *That of*

Q. Curtius l. 4. scribit de Persis, quod Deos, quo certius retinerent, catenis vinciebant.

Dan. 2. 32. 33.

Mal. 4. 2.

Righteousness, and they themselves, when they expect to grasp it, do but *Dream*; but let my Good Lord look higher, and Pity the Chidings at the Barre; Let Him not *be Froward with them that are Froward*, but buy love with love; with so cheap a Fee, let Him Purchase the *One* and *Onely God*, who, though He be but One, and Onely, Is, and has All things; and will sell them All
Prov. 8. 17. at the Price of Love; *I love them that love Me*; (would they have Estates, and Titles?) *Riches and*
V. 18. *Honour are with Me*, (would they have Unmolested Estates, and Unforfeited Titles?) *yea Durable Riches, and Righteousness*; what ever the violence of Time, or Man, takes away, Is neither Wealth, nor yours; That which Lasts, is Wealth, and That, which Is You, is

Yours;

Yours; the Philosopher said well—*Omnia Mea Mecum*, but your Christian Lordship sayes better, *Omnia mea Ego*; your self is, only, and all, your Own; nor can you stand in Need of Any thing from Any Other, but from *Christ*; may He Clothe you, with His *Robe of Righteousness*, and no matter though there be never a *Pocket* in it; with That Robe, you will have Peace with God, and *Without* That Pocket, Peace with Men too; That you may be blessed Both these wayes; and be so like your *IESUS*, as to *Increase in Favour with GOD and Man*, whilst you are on Earth, at least, inseparably, and without any Altercation, in Favour with Him, who is *God and Man* in Heaven, and, yet, in *Both* those *Natures*, is but *One Person*,

Bias.

Luke 2. ult.

ſon, and, in That One Perſon, is the ſame God, with the other Two, Three Perſons, and One God, is the Prayer of

Your Lordſhips obliged Chaplain, and faithfull Servant,

WILLIAM TOWERS.

Poly-

Polytheiſmus Vapulans,

OR,

There is but One GOD.

1. OW Neceſſarily that Firſt Doctrine, that there *Is a God*, is to be backt with this ſecond Doctrine, that there *Is but one God*, will appear, out of the corrupt nature of all, the ſelf-deifying opinions of ſome, and the Diabolical practices of others.

2. 'Tis not only ſo, in this great Caſe, but it is ſo alſo, in almoſt every Caſe, where Man has more of *paſſion* then *judgement*, and loves *Intereſt*

Interest above *Truth* (and, almost every man has so, and dos so) that, when he is convinc'd, he has been in an unprofitable errour, he will never think he can run far enough from that unrewarding mistake, till he runs into another, Equally as bad as that; and then, dos not care how irrecoverably he sinks into a second Ditch, so long as he is sure he escapes the danger of the former Pit. 'Tis so in the *Religion* of *Nature*, in *Morality*; 'Tis not enough to tell the *Covetous* Man, how base his sin is, whilst he dos, (as *Bion* says he days) † take so much care over his wealth, as if it were his own (his beloved Spouse--*Incubat Auro*) and so much spare it, and forbear it, as if it were another Mans; to tell him, that he starves himself, that he may starve others; to tell him, that *it is better to give*, then to *hoard*, and that he *hoards* up his own *Damnation*; that his Hell is stole away, when his Bags are Rifled, if he grieves more for the *sin* of him that open'd his Chest, then because he left it *empty*; When you

† *Sordidi Divites ita facultatum curam habent, quasi propriarum, ita parcunt, tanquam alienis.*

you have told him all this, and more, & made him fear to be *Rich*, as much as he fears the *everlasting burnings*, you will make him apt to sin as much in *prodigality* and wastfulneſs, as he did before in *laying up*, and going to Bed with the Key in his mouth. Therefore, you muſt tell him too, that though the *ſparkling*, and yellowneſs of his Gold, be like the *Flame* of fire, of which *too much*, and an ungovern'd heap, will *burn* him, yet a *little* of it, if it kindles not in the very heart, will *warm* him; you muſt not only tell him, that to with-hold the *Wedge* of another Man, and to bury it in his own *Tent*, will cauſe him to be *put to death*, and to have a *heap of ſtones over him* in Earth, (I, and if he repent not, if he teſtifie not his repentance, by *diſperſing*, by reſtoring to the owner, and *by giving to the poor*, a heap of Coals over him, in Hell too) inſted of a *heap of Gold and Silver under him*; but you muſt tell him too, that, *if he provides not for his own, he is worſe then an Infidel*; and, if he provides

If 33.14.

Joſh.7.21.

V.26.

V.22.

1 Tim.5.8.

not

not of his own, he is the ſame Man ſtill, worſe then Infidel; you muſt, not only tell him, that his extortion, whereby he makes the poor eat *ſtones*, inſtead of *Bread*, whereby himſelf *grinds* the poor people of God, and *eats even them up, as it were Bread*, that this makes him to be leſs charitable, then the *Devil* himſelf, who beſought that *ſtones might be made Bread*; but you muſt tell him too, that himſelf muſt *live by Bread alſo*, though not by Bread *only*; you muſt not only tell him, as St. *Hierom* does, that he muſt not covet that, which is another Mans (for, every right Chriſtian St. will lay as St. *Auſtin* did, that the ſuperfluity, and over-plus of a rich Man, is the debt and portion of a poor Man) but you muſt tell him too, that, though every Man beſides, is his neighbour, himſelf is his neighbour alſo; (*Proximus egomet mihi* is a good rule, when it is a *common* rule, and not an *incloſure*, when it lets this, and that Man be *proximus* too; as, in a *Circle*, though the *Line* that is firſt drawn, points in

Iſ.3.15.

Pſ.53.4.

Mat.4.3.

V.4.

L.2.Ep.6. *Non modo alienæ non appetas (hoc enim publicæ leges puniunt,* He means, when the appetite is ſtiſl'd and not when it yawns) *ſed Tuæ, quæ ſunt alienæ, non ſerves.*

in the *Circumference*, yet every after Line touches as close as that) and though he must not reserve from others, that of his own also, which is another Mans, yet he must not impart to others, that, without which, nothing is left his own; but he must love, and cherish them, and himself, by liberal imparting, and moderate using of what he hath, and not leave off to love and cherish either, by immoderate keeping; else, if you only declame against his covetousness, till you perswade, and charm, and fright him into a renouncing, and loathing, and ejuring of that, and use not your discreet endeavours to stop him in the right, *middle*, and *vertuous* way, you will only dispossess him of one Devil, that he may have room, in which he intertain another; so, a *Prodigal* Man may be chid out of his *spending* vanity, till he does nothing else, but *scrape*, and neither he, nor he, be, the more, or at all, a *liberal* Man, for all you have said unto them. So it is in *Christian Religion* too; A Reform'd *Anabaptist* will sooner

ſooner turn a perſecuting *Papiſt*, and a Reform'd *Papiſt* ſooner turn a perſecuting *Anabaptiſt*, then either of them be a *truly-reform'd Proteſtant*; though, like *Sampſons* Judg. 15. 4. *Foxes*, they turn *tails* to one another, (and are ready to ſpit fire too in the Face of each,) yet they have a *Firebrand in the midſt*, with which they *burn up all the ſhocks, and ſtanding Corn*, (as that Corn ſignifies V. 5. true Diſciples; and tares, Apoſtates) *all the Olives and Vine-yards* (as that Vine-yard ſignifies the true Church of Chriſt) which the Heathen Poet, however it came to his Ovid. Faſt. l. 4. hands, hath acquanted us with,

† *Captivam ſtipulâ, Fœnoque Involvit, & Ignes*
Admovet; Urentes effugit illa Manus;
Quà Fugit, Incendit Veſtitos Meſſibus Agros;
Damnoſis Vires Ignibus Aura dabat.

† ſcilicet vulpem.

Hiſtories are almoſt as full of thoſe Paſſionate Changers (with whom Prov. 24. 21. the wiſe Man, bids us to have nothing to do, eſpecially, not to do, what

what they will not choose but do, *Meddle*) who have run from One extreme to the other, as of those *Judicious* changers, who have run from both extremes, to the truth; of all enemies to the Church of *England*, from an English Jesuit, who hath formerly *protested better*, *Good Lord deliver us*; and I would it were well consider'd, whether in these very dayes, and in this very Nation, for want of this judgement and moderation, and *sobriety* (for, there is, and should be, a *mental sobriety*, aswel as there is, though there should not bee, a mental drunkenness, † Μηθέν τῷ μεγίθει τῶν πεσραγμένων] the offence † taken, at any thing, which was, or *seem'd* offensive, has not been the cause of so many *real* offences amongst us; God in his mercy and wisdom, restore to us, those two great blessings, which alwaies fall off together, truth, and love, that *the swords may be* beaten themselves, beaten *into plowshares, and the spears into pruning* Hooks, that the Hedge of Christs Church may be only prun'd by these, to grow the

Pliny l. 9. Ep. 26. *Ex Demosthene. Non Datum.*

the better, and not quite cut down by those. As thus it is, in Morality, and thus in Christianity, that the unguided hate of one fault, in ill practice, and mis-opinion, does beget another; so, thus it is too, in the very beginning, as well as in the progress of true Religion: not only the *Cathari* (for, that word will be less quarreld at then the direct English of that word) will misdeem themselves so † *holy* and *perfect*, as if they were a kind of *Demi-Gods* on Earth, at least the *Dii minorum Gentium* (for, they are the minors, the inferiour sort of people, who arrogate to themselves this inferiour kind of Divinity) nor only the contracters and *Covenanters with Hell*, who rather then fail of a Plurality, though they assuredly know, there is but one God, will worship the *Devil* himself for another; but, out of the infirmity of his unknowing Nature (for, *less of knowledge* is part of the punishment of *Adams* sin, in all *Adams* race) and, in the simplicity, and mis-lead zeal of his Heart, he that is, but now, Initiated

† *Pœnitentiam denegat.* Austin. de Hæres. 69.

Ætas nostra tam profectibus plena est numinibus, ut facilius possis Deũ, quam Hominem invenire; 'tis so true of *Ætas nostra*, that I may spare to quote *Petronius* for it.

ted into the belief of a *God*, that is convinc'd of his monstrous crime in denying that there is any God, will so abhor that Atheistical guilt, as, rather then return to that gross mistake, every thing he sees, and knows, every thing he loves, and fears, shall be a God; there shall not only be, as St. † *Austin* sayes the *Manichaans* held, *Duo Principia, Æterna & Coæterna, Boni & mali*, but *numerosum Principium utriusque* and yet, even amongst these too (which would make the very Soul to blush) every good Soul is of the same nature, of which God himself is; This also they say, out of their former absurd principle, although with a *Coguntur dicere*; and then, *uno absurdo dato, sequuntur mille*, if ever there were but one thousand of good Souls, (perhaps a thousand of thousands too,) every good Soul of these is an absurdity, a Solecism of the *Manichaans*; not only the *living Spirit* of a *Man*, but the *liveless Body* of the *Sun* shall be one *God*, and every Star another; and then what

† L. de Hæresib. Fig. 46. excus. Oxon & adyct. Vincentii Lyrinens. Cõmonitorius. duabus Ani 1631.

† ibid.

† *Quicquid humus, pelagus, cœlum, mirabile signat, Id dixere Deos, colles, Freta, Flumina flammas.* Prudentius; the Heathens do worship δύμεν θεῶν Naz. de Natal. Christi.

† store of Gods have they! and how above number! though we have store enough of God, in *one*, and that, innumerable store too, because *but one*; yet, such a *one*, as is infinitely more infinite then all else, which, in their own nature, though not by the actual Arithmetique of Man, are capable to be numbred, because he, alone, is *more all* then they, which I shall presently tell you of, in shewing you the several ways, by which *God* is *one*.

3. He is one, *simplicitate*, because he is not made up of several parts, as all things are, that have this, *that they are*, of gift, the most simple of them, are, at least, compounded of *Actus*, and *Potentia*; All things else, are compounded; and the very composition of them does Un-God all things else; every *totum Physicum* (and I speak only of *substantials* which are *intire*, and have *nature* in them; for, they, who make the *part* of a Man, a God, have answer'd themselves, for, how can that, which is but a *part*, and that but of a Man, be, yet, a *God*? and

a *whole God* too? but, when they make the *worst* part of Man a God, they may safely do it, *Nil securius est Lascivo Idololatra*; I can only reply to such, what *Tully* did to *Anthony*, *Sunt quædam, quæ honestè non possum dicere*, and what to *Dolabella*, *Ea turpitudo est, quæ objici, ne ab inimico quidem potest verecundè*; and they, who make the *Accidents* of Man a God, who implore *Febrem Deam*, to take away *Febrem Morbum*, who will have a *Deus Vagitanus*, that their Children may not hurt themselves with crying, and a *Deus Fabulanus* to teach their Children how to speak, a *Deus Statelinus*, that they may stand upright, and not fall, and a *Deus Potinus*, that they may Drink aright, and not fall; and if every such circumstance as these must Deify, any one Man may set himself upon so many imployments, and mishape himself into so many postures, till he stands in need of all *Hesiods* thirty thousand Gods, to protect such a πολυπράγμων, and multiform Man; but these, and the suspicions

Phil. 2.

Phil. 3.

Τρεῖς μύριοι τοῦ θεῶν.

picion, rather then opinions of these, are more worthy a pitty, then a disproof, every *totum Physicum* is made up of its Constitutive parts, *matter*, and *form*; there must be *matter*, that it be not made of *nothing*; there must be *form*, that it be not made *Incomplete*; and, being both these, there must be, an *Efficient* cause of the union of both these, lest any thing should make it self; and, therefore, being made by another, (and it is all one, if it were possible for any thing, to be made by it self) it cannot be God, because not Eternal, *à parte ante*, much less, though it were Eternal *à parte post*, could it, yet be God; and yet, even thus-eternal, the choicest piece of it, is not, of its own prerogatival nature, but only by grant, from that *Ens simplicissimum*, which gave it the Originals of which it was made.

Statius. *Ortum quicquid habet, Finem timet,*
Ibimus omnes
Ibimus.

Muchless can that *Fortune*, which this age adores, be a Goddess, because

cauſe it is not a ſubſtance; which if it were, That very Compoſition word--*Te FACIMUS fortuna Deam*--is Argument enough againſt her Goddeſs-ſhip; for what *Divinity* has ſhe, whom ſuch a mortal makes, that *cannot make a Hair black or white*? Mat. 5. 36.

4 But then, the *Metaphyſical Beings*, which approach neareſt to this *ens ſimpliciſſimum*, yet they are, neither *It*, nor *God*, and therefore they are not *God*, becauſe they are not *pure*, though immaterial *acts*, but *acts*, and *power* too; nor do they, by that ſpirituality they have, ſo much recede from the matter below them, as they are, in the very ſame ſpirituality, diſtant from the Fountain Spirit above them; they are, Spirits, but they *were not*; yet, when they *were not*, they were in a *power* and capacity, to be produc'd; not in a *Potentiâ Subjectivâ*, as all *Phyſical Compounds*, after the Creation of the Firſt matter, are (when *the Earth was*, (as the Philoſophers ſay that Firſt matter Is, *Informis & formæ vacua*) *without* Gen. 1. 2.

form and voyd) as they all, besides Man alone, are, without all doubt and controversy, educ'd *è potentiâ materiæ*, but, in a *potentiâ Objectivâ*, essentially inhærent in God and yet, not Inhærent in him, as a *Philosophical Potentia*, in relation to *future Acts*, for he is *Actus Purus*, and nothing else but *Actus*, but as an *Actual Potestas*) for, of themselves, there was no part *existent*, till themselves were; this kind of *Composition* they have; else, they alwaies were, and, of themselves, would alwaies *Be*, *Ab Æterno*, *in Æternum*, and therefore, were *God in deed*, and being so, would alwaies be so; but they were, neither *so*, nor *he*; for, if they had not this *Composition*, and were God (for, *Gods*, I cannot away to call them, so much as in supposition,) it must be known, that they had not *this*, and were *that*, either by the Light of *Scripture*, or by the Light of *Nature*; but, neither of these Lights will give in any such false evidence, or brib'd verduit; not that of nature; for, in her School, the Captain

Captain Disciple of the highest form, will sooner doubt, whether there be any such thing, as *Angel*, then make such an ambiguous Essence (which is so far remov'd from *demonstration*, that there is no such *Praecognitum* of it, *Quod sit*, but rather a *dispute*, and that, rather held in the *Negative*, *An sit*) to be his God; if there be, at *all*, any knowledge of an *Angel by Nature*, the very Ὀνομαπολογία of it will tell the Inquisitive natural Man, that an *Angel* is such a *Creature* (for, by this time, and because of this *Office*, I may well call him so) which is to deliver the *Message* of another to another; and a *Godhead* that *goes on errands*, the very *natural* Man will not allow of; Besides all this, may it not therefore be, that the gracious wisdom of God did *conceal* the whole Order of *Angels* from the *meer Man*, upon this prevision, and fore-knowledge, that *Man* would be apt to *adore* such *spirituities*, and, upon this merciful ground, to prevent such Idolatrous adorations? And *Scripture*, by which

we Infallibly know, there are *Angells* and *Archangells* too, will not Connive at any such Mistake; For, There, we know, the *Archest* of them, is so far from being God, that He is much rather, and in that very Word, a *Fool* in comparison: His *Angells*, All of them, *He charged with Folly*; marke the word, and the Authority of it, tis not *He Suspected* them; for a meaner man may suspect a much Better than Himself, and nothing in this world of ours more Common, not Avarice, and Pride more in the Heart, and upon the Back of Man; than suspicion and Jealousy, in step He takes, and of every Man he sees; tis not barely, He *knew* them Guilty; for, That, the Low, and Poor Man, may do, by the High and Rich Man; tis not barely, He Punisht them for their guilt (though He did, some of them, even unto Damnation; one of them, who was too prowd in His Office (*Angelus Officii, & Ministerii vox est*) *Fell like lightning*, (like one Fire, into another, like a Bright One, into a Dark one) for the *Cob-web*,

Job 4. 18.

Luke 10. 18.

Webb-Laws, in All Nations, will vex a Fly, when it does *Corvis Ignoscere*, not because the *Crow* is more *Innocent*, but because the *Fly* has *less wings*, *and weaker leggs*; but it is, He *Charged* them; He pleads the Law against them, and That no Cobweb-Law, but the very same *within them*, and He pleads till themselves cry *Guilty* til they do, as the *lightning* does, like which they Fall, Fall of themselves, till they also λήψονται ἑαυτοῖς κρίμα. not only *by Resisting the power*, *which is Of God*, but which is inseparably *In God*, in aiming to Independ of Him; and I think I may further explain the explication which a late Judicious † Authour hath apply'd to the word λήψονται, not only, as He sayes *Beza* sayes, they *shall be* Damned, in a *passive* sense, nor only they *shall Damne* themselves, in an Active sense, by wilfull Perjury, or by wilfull Impenitency, but they shall Damne themselves too, by *Approbation* of the Sentence against them, λήψονται, they shall *Take* Damnation as their *Due*, as a Right charge against them, as a *Just Judgment* upon

Rom. 13.

Dr. Basire in his sacrilege Arraign'd.

Coloss. 1. 20. on them; and ever since, the *Angels* which stand, *Confirm'd* by That *Jesus*, who hath *Reconcil'd all things, whether they be things in Earth, or things in Heaven*, have been very Wary not to admit, but to Reject any Over Humilities of Man to them, to the Derogation from the Honour of their One only God; and the whole Multitude of them sung, *Glory be to God in the Highest*; not to Luke 2. 14. GOD'S, least of all to themselves.

5. Thus, from the *Finite*, and *Made* Nature of all things else, in Earth, and Heaven too, there is but *One God*; for I list not to seek out Another God, in that, which is *Nowhere*, in *Purgatory*, nor, in That, which is the *Worst where*, in *Hell*. And though this might suffice, yet I go on to prove the *Unity* of the *Godhead*, from the very Nature of the God-head.

6. He is *One*, *singularitate*; so, as he is *Only One*; not so, as the *Sun* is Only One; for, though there never was, nor will be any more, than One *Sun* in the Firmament, yet, if God had so pleas'd, there *Might* have

have been, and ſtill *May* be, as many Suns, as Stars, as well as Certainly there *Will be* neither Sun, nor Starrs; but He is, ſo, *One Onely God*, that it is Impoſſible, and Contradictory to the very Nature, and Eſſence, and Power of God, that there ſhould be More Gods than One; for, if there were *More*, there were None; and that becauſe each God could not be *Infinit*, as being *Excluded* from That ſomewhat els, which is God as well as He; from which if He be excluded, He is a Finite God, and, as good have no God at all, as a Finite One, which, in very deed, is no God at all; and, if He be *Not excluded*, He is the very ſame with That ſomewhat els, and, ſo, not More Gods, but One God; Each God, were not *Almighty*, or not a *Free Agent*; not *Almighty*, becauſe He could not do any thing contrary to the Doing of that other God, who is equally Almighty as Himſelf, *i. e.* neither of them is Almighty, which is a *Tam* and a *Quam*, Negatively, as good as we can deviſe to Allow them; or els He is not

a Free Agent, because, if He could do it, He must not have *Will* to do it, till He can obtain leave from His Fellow-God, to surcease the contrary Action; and these, to be Infinit, and Voluntary, and Almighty are the very Nature, and Essence, and Power of God, without, All, or without Any of which, He is, as *Pliny* said, some would have the *Tribunatus* to be, *Inanis Umbra, & sine Honore Nomen*, and *Lucan*, to the same purpose, of *Pompey* (if I forget not) as if One of them had Read the other, *stat Magni Nominis Umbra*; Thus, That immutable God, in whom there cannot be so much as a *shadow of Changing*, would yet Himself be nothing els but *shadow*, and that upon such a No Ground, as, by the same Reason, *Locus est & pluribus Umbris, Nulliq; Deo*, and all *Hesiods* Three hundred *Jupiters* would not be sufficient to make up One. Let me Illustrate This, by occasion of That passage in *Lucan* with the vanity & Nothingness of a Bandy'd Power against Power, and a Fighting will against will even upon

Lib. 1. ep. 23.

James 1. 17.

Earth;

Earth; When the Breach was made so wide betwixt *Cæsar* and *Pompey*, that One Land would not hold their Power, nor One Verse so much as Their Name; but that—— *Cæsarve Priorem*—— must stand by Himself, and ther—— *Pompeiusve Parem*—— by Himself; when they could not knit, and yoke together, unless in *Virgil*'s quarrelsome expression—— *Pede pes, Densusq; Viro Vir*; when *Cæsar* would have none *Above* Him, but would Himself be *supreme*, and *Pompey* would have none *Equal* to Him, but would Himself be more *supreme* than *Cæsar*, what follow'd then, but—— *Pila Minantia Pilis*,—the exact and terrible Picture of their Desires Thwarting their Desires? and when could there be an end of these Discords, till there was an end of one of these Ambitious Pretending Supremes? nay, even After He was deceast, as if there were a new Civill war betwixt His own Putrifying Members, as if one side of Him did Side with *Cæsar*, and Another, with Himself, One Grave could no more hold All of *Pompey*, than

than One *Pharſalia* could hold *Pompey* and *Cæſar* too — *Jacere — Uno non poterat tantâ Ruina Loco*; as if *Pompey* were as much divided againſt Himſelf, even after he left off to be himſelf, as a third Poet tells us, the very *Flames* of departed *Etheocles* and *Polynices* did point ſeverall wayes, and held up the Laſting Fewd, even after Death it ſelf, which was begun, for *Empire*-ſake, betwixt Both of them Alive,

Martial.

Statius. Thebaid. lib. ult.

— *Fratris primos ut Contigit Artus*
Ignis edax, Tremuere Rogi, & Novus Advena Buſtis
Pellitur; exundant Diviſo Vertice Flammæ;

Nor ſhall I yet, let paſs this *Oneneſs* of *ſingularity*, but give you a very good and Rationall Account of it from that ſolid probation which, even the Heathens themſelves have affixt to it; Thoſe three properties of *Ens*, (which is one of the firſt Leſſons, we read in all the *Metaphyſicians*) *Plato* and his followers, have wiſely thought fit to apply to *God* Himſelf, and to prove the *Unity of the Godhead* not only by the propriety of

Unity;

Unity, but by those other two of *Truth*, and *Goodness* also; there is, say they, a *One* and an *Only* God, first, because there is a Chief, Supreme Unity, above which, we cannot after do so much as to imagine any thing; *Meditate God*; Think himself; and go up higher if thou canst; *Think* any thing which *Is*, and Is *Not Himself*, and thou *Thinkest Downwards*, of *Created Spirits*, or of some thing else, which is so far off from God, that it is less than *They*; such a Chief soveraign there Is; for, if every *Chief* in its own *kind* (I may Latine both the words, and call it *Genus Summium*) be onely

Insequuti Doctoris vestigia, singulari Ingenio, eloquentia non Incuriosâ, Platonici multi, unum modò esse Deum, Ratione Triplici probare conniuntur; primo, quia summa est Unitas Nam, si quodlibet summum est Unicum, quid magis Unicum est, quam summa unitas? Est etiam unus, quia est Veritas, summa enim veritas una est; Nam si Duæ summæ Veritates esse dicantur, aut una earum habet quicquid Altera habet, aut Non; si prius datur, una est, non Duæ; Si secundum est, Neutra est summa; Deest enim Ipsi, Illud veritatis, quod in Illa est, & Illi, quod est in Ipsa; Item unus est Deus, quia summa est Bonitas; summa quippe Bonitas, quicquid Boni reperiri usquam potest, complectitur; Quod si Duas induxeris Bonitates summas, quicquid Boni est in Una, est & in Altera; Alioqui Neutra esset summa: &, secundum Boni Ipsius Naturam unum sunt, non Duo; Nec; est aliquid Illis admixtum, præter Bonitatis Naturam, quia summæ non essent, sed Inquinatæ, unum itaq; sunt Omnino. L. C. Rhodiginus, Lectionum Antiquarum lib. 32. cap. 4. M. D. XCIX. pag. 1029.

ly

ly One ; (as in the kind of *Substances*, That is the chief, which is Above all the rest, abstracted from This and That, and that is but One substance at a ge, and not This, or That specificall. Individuall substance, of the first of which, there are alwayes two, and of the latter, many more) much more is the supreme Chief, which is God Himself, above all these Inferiour Chiefs, in thi very Unity also. Agen, He is a *One*, and an *Only* God, because He is *Truth* as well as *Unity*, and the *Chief*, as well in This as in *That*; and that the *Chief Truths* should be *One*, and but on y *One*, is so Popularly granted, and so upon the Tongue of the most ignorant Man, even then also, when He Believes amiss, and is *Wedded* to a Falshood, insted of a Truth, by the Authori y and Countenance of the Next *Justice*, whose Religion He *Will* follow, that the Derivative Truth from Him, is, Proverbiably, and undisputably, but One. *There Can be but One Truth*; nay but One Truth, even under the Sun, in the Latitude of its Compass, nay in One

Iland

Iland of which, (that which re-
ſembles, as ſome ſay, the Forme of
Pythagoras's Letter, as being like
the Greek ϒ, Triangular, and
which, † Another Grievingly ſayes,
*He is ſure 'tis far enough from a
ſquare*) This Nation of ours, there
is but One Truth, though there be
many falſhoods, (Anabaptiſticall,
Jeſuiticall, &c. more than I can
Name, or than Chriſtians in former
ages have felt, Or Catalogiſts of the
Schiſmes and Hereſies, have recko-
ned) which Rebell againſt Her, over
which ſhe ſhould Reign, and which,
becauſe they are Rebellious againſt
Her, ſhe ſhould ſubdue, and even
Inſlave in Her own meek Bonds of
ſincere Goſpell-Truth; and if, ſo
Confeſſedly even by the Enemyes of
Truth, there is but One Truth Be-
low, how much leſs, and Impoſſibly,
can the Authour of That One Truth,
who has His undiſturb'd, unrioted
Throne in Heaven be factious againſt
Himſelf, as being Divided into ſeve-
rall Truths? It cannot be; for ſuppo-
ſing there were *more Truths than
One*, though but One Truth more,

† *J. Greg.* in Notes upon ſome paſſages of Scripture, to the Reader pag. penult.

(I *ſuppoſe* , as *Plato* did , more Supreme, more Chief Truths, though, at moſt , but two Chief Truths) either *One* of thoſe Chief truths , muſt have All that Truth in it , which the other of thoſe Chief Truths has , or els , it muſt Not have All. If it Has All , they are ſo *Like* , that they are Altogether the *ſame* , *Et erit is in Veritatem unam* , *and yet Twain ſhall be One Truth* ; If , it has not All the Truth , which the Other has ; either One of Theſe , the Really-Chief Truth has All, that Is Truth , in it , and the Other , the but ſuppoſedly-Chief Truth, though it has Nothing els, but Truth in it, has not All ; and then , the Former only is the *Chief Truth*,as Lacking nothing , and the latter not ſo,as being defective,which is Contrary to the nature of Chiefneſs,and Summity;and therefore,ſtill, but One of Theſe is the Chief Truth; or els Both of them , have ſome of That Truth , which either of them Lack , and , ſo , Neither of them is the Chief; though a Chief Truth, there muſt be , which has neither lack of Truth in it ſelf, nor a Chiefer

Truth

Truth Above it, *à Concessis, & à Fortiori*, because there is but One Chief Truth Below the Sun, deriv'd from That, which is, Absolutely, Incomparatively, and exclusively, *The Chief Truth* above it; it somewhat pleases me, that *Plato* Himself, should come, though but Thus-Neere, to That *Christ* of Ours, whose Name is *The TRUTH*, and who (though Himself was essentially, and indivisibly, the same Good God of whom He spake) said also, *there is None Good, but ONE, that is GOD*; and This, which He thus said, as Truly, as Dogmatically, directs me to give you the English of the third *Platonicall* Reason for the Unity of the Godhead, that there is *One, and an Onely God*, because there is a *Chief Bonitas*, a Supreme Goodness, which Comprehends All; which is Any where, or in any Degree, Good, within its one self; that there is such a Chief Goodness (which has no Admixture of Bad in it, for, els it would not be the Chief Good, which is Nothing els but Good, nothing in any Contrariety to Goodness; and, by

John 14. 6.

Matth. 19 17.

being partly-Good, and partly-bad, would be so far from the One only Good, that it would almost break its very self in two) do but place *God* and *Goodness* in the room of *True*, and *Truth*, and the Former Arguments may be all over, Re-pleaded; By all of which, it appeares that there is but *One God*; who is only *More*, in this most allowable, Theologicall, and Orthodox sense, in that He is *One*, *More* wayes than One; and one way more yet; for

He is, not onely One, *simplicitate*, by reason of the Composition, and, thereby, of the *Finiteness*, and *Mortality* of all things els, unless H who is *simply-One*, though He continues them in their *Finiteness*, *Clothes them upon*, with *Immortality*; He is not
1 Cor. 5. 4. only *One*, *singularitate*, as, all things els, besides the Supremes in their kinde, are, at least *Two*; and those, *in Genere suo supreme*, are lesse One than He; who, as He is, *Ens simplicissimum*, so he is *Unitas simpliciter summa*; but he is also.

Picus Mirandula. 7. *One God*, & *One Only God*, *Universalitate* (as† one well sayes of Him)

Deus

Deus eſt Omnia, God, Is, All that Is: which, once agen, beſides the Finiteneſs, and Mortality of every thing els, takes off the Pretence unto *Deity*, from Any thing els; All things that Are, the One God is All them together; and much More, all them, then All they are themſelves; not only, in that, all they are but, ſeverally, themſelves; This, is this, and nothing els but this; That, is that, and nothing els but that; and therefore, one by one, are *Circumſcrib'd*, the Dimenſions of their bodyes, which have Bodyes, being proportionated too, and comprehended within the Dimenſions of that place, in which they are; the *Bodyes*, at leaſt, are ſo, if the created *Spirits* are not, this way alſo, circumſcrib'd and comprehended; for as to theſe very termes, in relation to Thoſe very Spirits, *adhuc ſub Judice lis eſt*, though it be *extra Controverſiam poſitum*, that even Theſe alſo, ſeverally, and One by One, are ſo *Hic*, that they are not *Alibi*, but their *Hic & Nunc*, and their *Anon and Elſewhere*, go together; but This *One God*, is, at once in all places, not circumſcrib'd

cumſcrib'd in any, and Is, all theſe, In One; not only, the One God is more All things, than all things are themſelves, this one way, but he is More All They, than All they are Themſelves this Other way too, in that All They are Themſelves *Precariò*, and He, is All They, *Poteſtativè*; they were, All, in Him, before they were at all in Themſelves, as the effects ly Hid in their Cauſes, till they are Actually produc'd; and They having been in Him, before they were made, by way of Power, and Authority, more than in Themſelves, After they were made, they, Then, having a Being by Dependency, and Beholdingneſs, do no more Multiply Him, after they are Created, then they did Multiply Him, before they were Created, when there was nothing in the world els but He, nay not ſo much as a world, neither, Himſelf being, as the Alone God, ſo, All That world which Himſelf Inhabited, in whom yet All things els, and Millions of worlds beſides, even Then were, by way of *Eminency*, and *Power* to produce them. 8.

8. The Best of all these (however they are wrongfully call'd *Gods*, in respect of the first and Independent sense of the word, though they are Precarious and Derivative Gods, and that with a much more Authoritative Αὐτὸς ἔφη, than Any Man can speak; *Dixi quòd Dii estis*) are so far from being Essentially-Really Gods, that they are not Similitudinarily so, not so much as like unto him, *Amongst the Gods* (the Made-Gods, the Gods made by Man) *there is None* (they are called Gods, they are not so; they are but *Idols*, *and an Idol is Nothing in the World*, a whole Multitude of them is but a *Repeated Nothing*, a deal of Cyphers crouded together, without so much as one Figure to stamp a *Being* upon them) *None like unto thee*, *O Lord*; Whatever it is, that pretends to this, it must be, either *All*, or *Part*, of Heaven and Earth, and the Inhabitants thereof; and yet, All of these, and every Part of these, are the Work of his Hands, *In the Beginning*, *God made them All*, and made them too, without Elaboration,

Psal. 82.6.

1 Cor. 8.4.

Psal. 86.8.

Gen. 1. 1.

on, without putting his *Whole Hand* to them, for they were (as a Father Dishonours them from the *Hand* of God) but *Opus Digitorum Ipsius*, and Fashion'd too, *In Principio*; they, who had a *Beginning*, are as much Un-Godded, in that they, once, were not, as they, who have a *Sepulcher*, and are not now, Προσβύτατον τῶν ὄντων Θεὸς, Ἀγέννητον γάρ; and, therefore, upon this Ground, because they were *Made*, and were the *Work of Another*, does it well follow, and by way of Powerfull Argumentation, and Confutation, in King *David*, *Neither are there any Works like unto thy Works*; it is not a God, that can either be Idle, or not Work Excellently; unless it *makes*, and no less than a *New Heaven* and a New Earth, it will forfeit all the Devotion, and Knees, which it Impotently Challenges; Nay, the Best Counterfeit of all these, is so far from being Like that God, whom it would fain Resemble, that he that takes it so to be, is Like even to it; *Their Idols haue Mouths, but they speak not; Eyes have they, but they see*

Diogen. Laert. in vita Thaletis.

see not; they have Ears, but they hear not; they that make them, are like unto them; and what an Inglorious God is this, when it is the Contumely of Man himself to be such! So senseless, so unseen, so unheard-of, so unfit to be spoke of, a thing it is, to believe more Gods than One; And though upon that place St. *Austin* saies, that the Outward the Shape, and Imitated Joyntness of Members, does not onely entice, and lead, but compell, and draw, the Affections of Weak Minds after them, yet I cannot choose but wonder, as well as Grieve, that his Observation should be any where true, that such Images should more prevail to humble a wretched Soul before them, because they have Mouth, and Eyes and Ears (or, rather, Holes, instead of these) than to instruct a wretched Soul, that it should not be humbled before them, because those Images can neither speak, nor see, nor hear, especially when the dumb and moveless posture of them speaks this to the Eye of the Beholder, as loudly as the Word of God does speak

Pf. 115. 8.

Ducit, & affectu quodam Interno rapit infirma corda mortalium, formæ similitudo, & membrorum imitata compago; Plus valent similachra, ad Curvandam Infelicem animam quod os habent, oculos habent. aures habent, quam ad corrigendam, quod non loquuntur, non vident, non audiunt, non ambulant.

ſpeak it (who, if he had pleas'd, might Comment upon that Text of his, *Et mihi ſi non vis Credere, Crede tibi*) that they are *made* by Man, and therefore cannot be Gods: Worſhip him therefore, not onely all ye,

Pſal. 97. 7. the Subjected People, but *Worſhip him* too, *All ye*, the Ruling *Gods*,

V. 9. and that, becauſe *Thou Lord art high above all the Earth, thou art exalted far above all Gods*; whoever he be, that would be worſhipp'd inſtead of a God, he is, inſtead of a God, a very *Satan*, and O, that we could *get him hence*, not onely out of this Iſle, but out of the World too, that we, and all elſe, might neither have his *Rome* nor his Com-

Mat. 4. 9. pany! *For it is written, Thou ſhalt worſhip the Lord thy God, and him ONELY ſhalt thou ſerve.*

9. And might not theſe three waies, by which God is One, and but Onely One, by *Incompoſition*, by *Singularity*, and by *Univerſality*; and theſe three Reaſons of the Indiviſible Oneneſs of God, drawn from *Unity* it ſelf, from *Truth*, and from *Goodneſs*, might not either of theſe

these three Degrees, or rather Orders of Unity, occasion that Zealous Expression of St. *Bernard*, in which he calls God *One*, in the third Degree, the Superlative of Comparison? who, rather than any else should *make another* God, would himself (with a modest Parenthesis) *make a word*, for the *Onely* God, *Deus Unus est, & (si dici potest) Unissimus*: Lib. 5. de Consider. Nay, one of the Better-brain'd Heathens, *Plutarch*, was so much too Rational to admit a *Plurality* of Gods, that he tels us, *Apollo* (who was his God) was so call'd *ab a Privitivâ, & μονὰς*, because there cannot, to any sober Imagination, be more than One; and, though all Wise Men say so (for he is as very a *Fool*, that *saies in his heart*, there are *Two Gods*, as he, that saies there is *No God*, no not One) yet I make choyce of the Testimony of the first of these, because of the Singularness and Fervency of his Expression, and of the latter, because of the Resolute Authority of the most Judicious of Heathens. Psal. 14.1.

10. I shall conclude this way of Argumentation,

Argumentation, that there is *One God*, that there is but *One God*, that nothing elſe is *Really God*, with a Note upon *Deut. 6. 4.* and proceed, in one word, *openly* againſt the *Romaniſt*, who, now, more than ever, laies *Snares*, to draw us off from the True Worſhip of the One God; and though he does not make ſomewhat elſe his God, *in Terminis*, yet, in effect, he does, whil'ſt he applyes that Worſhip, which is onely Proper to the Onely True God, to ſomewhat elſe that is not God; though he is not got into the Inner Rooms of the *Polytheiſts*, yet I am ſure he treads upon their Threſhold; and, in another word, againſt the Opinioniſt, and Ill Liver of our own, the one being a *Recuſant*, though not a *Romaniſt*, and the other robbing God of his honour, as much as he, though not the ſame way as he.

11. But before I proceed to theſe, hear this one Word of God, which it ſelf calls upon you to hear it,

Deut. 6. 4. *Hear, O Iſrael* (whatever ſounds contrary to this, it muſt not be liſtned to) *the Lord our God is ONE Lord;*

Lord; we ſhould wear this Verſe, written in our Heads and Hearts, (we ſhould read and peruſe it there, for it is already there, written and engraven by the Finger of God) as it is Recorded of the Jews, that they writ it out in Parchment, and wore it within their Hair, and upon their Brow, and upon their Left Arm. Fagius, in Exod. 13.

12. And yet, does not *Rome* at *Rome*, and *Rome* in *England*, ſin againſt the *Unity* of the Godhead, which ſhe confeſſes to Believe, whilſt, on this ſide, and on yonder ſide the Sea, ſhe *bows* down to *Images*, and *invokes Saints*, and, at this inſtant, labours, though in a Mine; and fights againſt our Religion, though under the Cloke of it, both in Church and State, to make Proſelytes, not onely to more Spirits than one, but to leſs than Spirit, to leſs than Un-canoniz'd, nay to leſs than Breathing Man, to Stocks, and Stones, *Quibus non eſt Spiritus in Ore Ipſorum?* I could wiſh (but that they are too cunning, not onely for me, but, awhile, for the State too, to diſcover) that ſome Man's Buſi- Pſal. 115. 135. 17.

was

was taken off, and sent to his Holy Father, with that Question graven upon it, *Haccine Tunica Filii Tui?* Would the Pope himself, trow ye, as his Emissary, Counterfeit Protestant, that he might be a Successfull Fisher of Men (though the very Success in Errour, is the greatest Dammage) and draw all of us, as Fish to his Net? I fear me, he would rather draw with the Binding of a Fagot.

13. He that worships Images on Earth, and Saints in Heaven, nay, that undoubted Saint, the *Virgin Mary* (although even we also justly acknowledge that she is

● vid. Met. lib. 2. *Quantò splendidior, quàm cætera sidera, fulget*
Lucifer, & quantò, quàm Lucifer,
Aurea Phœbe,
Tantò Virginibus Præstantior omnibus——)

More than, or as much as, or besides, the Holy Of-spring of that Virgin *Mary*, gives that Honour of God to another, either Thing, or Person, which God himself saies, he will give to neither; *I am the Lord; that*

is

is my Name, and my Glory will I not give to another, neither my Praise to Graven Images; What greater Glory, than Invocation? what greater Praise, than Prayer? of which, in its Distinction, Praise is part--*I will worship towards thy holy Temple, and Praise thy Name*; What harm has the Blessed Virgin done us, that we should afflict that Modesty and Humility of hers, (which, no doubt she retains in Heaven, and is, even there also, the Handmaid of her God, though the very Best, and Best-beloved that he has) with an undue Praise, and an unheard Prayer? Not onely the Holy Ghost tells us, that when she heard those great Eulogies, and Well-speakings, *Hail, O thou highly Favour'd, the Lord is with thee; Blessed art thou among Women*, though from the Mouth of an *Angel*, who knew better what he said, than either they or we, *She was troubled at his saying*, but their own *Ludovicus Granatensis* adds a *Temuit* to the *Turbata est*, and gives this reason for it, *Nihil enim Humili odiosius est*, *quam*

Is. 42. 8.

Psal. 38. 2.

Luk. 1. 28. V. 29.

In Lib. cui Tit. Meditationis Vitæ Christi Lat. Dat. à Michaele ab Isselt. c. 2.

quàm propriàs audire Laudes, Nothing is more Hatefull to an Humble Mind, than to hear it self Commended; why then do they, to the very Spirit of her, whom they so much love, that thing which she so much hates? unless they will conceive she hath put off her Humility, with her Cloaths of Flesh? and will not afford her as many Virtues in Heaven, as she had on Earth? He goes on; *Nihil magis timet, quam hujusmodi Gratulationes*, She fears nothing more than a Mess of Praises; and why will they diet her with that she is afraid to tast of? why are they not more Civil, than to put so excellent a Lady (whom they can never enough esteem, onely bating her the honour of her God) into a Fright? She is, indeed, Angelical, (whatever they will, below God) she has the Passion of Hope, that they will Convert, the Passion of Joy, when they do Convert, not to her, but God, and the Passions of Fear and Grief, when they do Convert, not to God, but her; and he goes on still, and still wondrously

and

and Pathetically well, *Quemadmodum Avarus metuit Latrones*, as a covetous Man, when he rides with his Maſter behind him, a Portmantieu of gold at his back, fears a high-way Theef; *ſic verus humilis metuit laudes hominum, quæ ſunt fures humilitatis*; ſo, one, that is truly humble, fears an over-praiſe, which is an enemy (*peſſimum inimicorum genus laudantes*) and a Theef too, to ſteal away her humility; and why then will they put her, into ſo great, and ſo dangerous a fear? as if they ſuſpected, either ſhe is not truly humble, or elſe would not have her be ſo hereafter. Let them take heed leſt by ſuch Adulatory complements, themſelves be thoſe *Theeves*, of whom our Saviour, (the Son of our Virgin *Mary*, and of their Goddeſs *Mary*) hath ſaid, that they ſhall not come to Heaven, to *break through, and ſteal there*; Let them, if they will bow in their Churches, as our late † Arch-Biſhop hath obſerved *Moſes and* Aaron *fell down upon their faces at the door of the Tabernacle*,

Tacitus.

Mat. 6. 20;

† In his Speech in the Star-Chamber *June* 14. 1637.

*Numb.*20.6. as *Hezekiah* the King and all with him did, they *bowed and worſhipped*, 2 *Chron.*29.29. as
Pſ.95.6. *David* calls upon all to do, *O come let us worſhip and bow down*; nay, let me, without offence, (for I hope, none at home, will be angry at the very, and expreſs words of Scripture) adde one example more of this kind of veneration; becauſe the reaſon of it is involv'd in it, *Wherewith ſhall I come before the Lord? and*
Micah.6.6. *bow my ſelf before the high God?* the Prophet will let them alone, and we will not quarrel at them; for, this is no part of the preſent controverſy, whether God is to be worſhipt, with the Body alſo? and holy and good Men of our own, the ſtouteſt adverſaries of the errors of *Rome*, have done all this; but then let them do all this, as a *worſhip* only to the *only God*; let them do it upon the Prophets account, *bow*, and be lowly, becauſe God is as *high* now, as ever he was; and if they tell me, the Prophet joins them together, as there being the ſame and equal Authority, or, at leaſt,

Licenſe

Licenſe, for *bowing before the high God*, as *for comming before the Lord*, if they ſhall inquire, why we, who know it neceſſary to *come before the Lord, and not to forſake the Aſſembling of our ſelves together, as the manner of ſome is*, do yet call it unlawful, and either Anti-Chriſtian, or Jewiſh, *to bow before the high God*, I confeſs I have not wherewith to reply; and all this I ſay, to take off from the ſcandal, which has been thrown upon the former Pillars of our Church, Holy Scripture it ſelf being the Pillar of their practiſe, which, that is was not *Judaical*, the moſt R. *Laud* hath † cleard, in that, long before Judaiſm began, *Bethel the Houſe of God was a place of Reverence*, collected out of *Gen.* 28. 17, *&c.* To inquire whether All the Negative Commandements do not, all of them, involve a Preceptive Affirmation directly contrary to the prohibition; whether, in the † ſecond Commandement, the Affirmative Duty is not, that we ought to bow to God; whether, to bow to graven Images, be not,

Heb. 10. 25.

† In anſwer to the twelfth Innovation, ſo cald.

† The ſecond to us, but, none at all, to *Rome*.

 therefore,

therefore; Idolatry, because the Image is thus worshipt with a reverence due to God, *non est hujus instituti & loci*; yet this is evidently and expresly enough a command, *Thou shalt not make unto thee any Graven Images, or the likeness* —— *Thou shalt not bow down thy self to THEM, nor serve THEM*; and I think the Emphasis lyes in the last word; These words, however they have an Art and shift, not to call them the *Second Commandement*, yet they have no shift nor Art at all, not to call them *Scripture*, they being in their very own Bible, as well as in Gods, one only word being chang'd, which alters not; and another left out, which touches not, the quick, and heart of the Objection, *I hou shalt not adore them, not serve them*; and this is the result of all their long Notes upon that Commandement; they worship Saints with *Dulia*, not with *Latria*; that Saints are to be honour'd with *Religious* Honour, which is greater then *Civil*, & less then *Divine*; that they Honour God alone with *Sacrifice*

Exod. 20. 4.

V.S. In the Bible translated by the Colledge of Doway. Printed by *John Cousturier*, 1635. at *Roven*.

Sacrifice, and not *Saints*; that they have Authentical examples, in these Scriptures *Gen.* 32.48. *Exod.* 3.32. *Numb.* 22. *Joshua* 5.3. *Reg.* 18.4. *Reg.* 2. *Psalm.* 98. for honouring Saints and Reliques. Not to meddle with their *Dulia* and *Latria* any otherwise, then as, after, they interpret them by *Divine*, and *Religious* worship; and not to meddle with these, in the answers already given to them by † Doctor *Field*, any otherwise, than to call to your remembrance that remarkable passage out of St. *Austin Honoramus eos* (i. e. *Saints* and *Angels*) *Charitate, non servitute. De verâ Relig. Cap.* 55. which, in the sense of that Holy Father, dos more expressly and significantly exclude the *Dulia to Saints and Angels*, by how much *Servitus* is more Latinely significant, than *Dulia*, but, to examine a fresh their Distinction of worship, into Divine and Religious, and to determine out of Scripture-probalities at least, by occasion of St. *Austins* distinction of *Charitas* and *Servitus*.

† Of the Church Book 3. C. 20 p. 106. Printed at *London* 1606.

14. I take it, *Divine* and *Civil*, are terms directly opposite; and *Religious* and *Civil*, are terms so too; and *Divine* and *Religious*, in respect of worship, are terms equivalent: All which if so it be, they have much fail'd in Logick in dividing worship, into three parts, two of which three, against rule, and reason, and disputation, do *Coincidere*; whether they do so, or not, and how they can, or cannot be distinct, in the sense, in which *Downy* urges them, let us further try.

The word *Divine*, though it dos *alwaies*, dos not only relate to God (and the *Membra Dividentia* of any thing, ought to be plain, and evident, and not only so, but Incommunicable too, as being the *essentialos differentia*, which do *dare else*, and *distinguere ab omni alio*) else, why is the title of the last Book of God— Ἀποκάλυψις Ἰωάννου τοῦ ΘΕΟΛΟΓΟΥ *The Revelation of St.* JOHN *the* DIVINE? of whom I never yet heard that it was a δόγμα, call'd in question even by the Church of *Rome*, whether he was a *Divine*,

yea

yea or no; And then, as *Creature* may be *Divine*, in an Inferiour degree, as *God* himself is *Divine*; so the *Creature-Worshippers*, (if they may worship at all) may worship Creature (notwithstanding this plausible distinction) with Divine worship, Caveated that the Divine worship be infinitely inferiour to that of God; this is all their own sense of *Religious* worship, and let them evade, if they can, my application of it to *Divine* worship.

15. But then, next, let them give me leave soberly to inquire concerning the lawfulness of this *Inferiour degree* as they call it, and *true religious* worship, as they diminish it: I must confess, that, as *Religion* is so caild a *Religando*, from the Obligation it lays upon Man to perform it; so, it cannot, as yet, enter into me, that any thing is *true Religion*, or *truly Religious*, but what is made so, *Vi Precepti*, by such a command, which makes it binding, and obligatory to Man; is any thing Religion, which may be observ'd, or not observ'd? is any Act Religious, which may be done

or omitted, *ad placitum ſpontanei cultoris*? O what an Indifferent, what a Neutral, what a luke-warm Religion is this, which, when Man forbears, God is not offended, and when Man practiſes, God is ready to ſpue him out of his mouth, with a *Quis iſta Requiſivit*? The *DIVINE* himſelf tells us as much, *ſo then becauſe thou art luke-warm, and neither cold nor hot, I will ſpew thee out of my mouth*; and let them not tell me, that this threat is denounc'd upon the luke-warmneſs of him that pays the worſhip, and not upon the indifferency of the worſhip which he pays, leſt I tell them, it is the ſame fault, to obtrude that ſervice with too much fervour, which is, at beſt, but indifferent, if not an obſequious ſin, as to pay that ſervice, with too little fervour, which is ſo far from being indifferent, that it is a ſin of undutifulneſs, not to pay it: but is it, not a Neutral, not an indifferent worſhip, but a neceſſary duty? if ſo, ſo it is, by vertue of *command*, either from *God*, or from the *Church*

Rev. 3. 16.

of

of God; That God hath not commanded this kind of worſhip, we ſhall ſhew anon; only, in the mean while let me tell them, that if they pretend this to be a duty, & their performance of it to be an obedience to the command of their God, then, this it ſelf, is not, in their ſenſe, a *Religious*, but, by their own Interpretation, a *Divine* worſhip, in that they only obey that God in doing it, who commanded them to do it; If I do not worſhip God himſelf, and worſhip him infinitely, in reſpect of himſelf, and, as near to infinitely, as I can, in reſpect of my own devotion, when I labour to the utmoſt of my own indeavours, aſſiſted by his grace, to fulfil, all, or any, of his own immediate commands, I would fain know, when it is, or in what it is that they do, or I can, worſhip the God of us all, with a Divine worſhip. If they worſhip Saints or Angels, by vertue of a command from the Church of God (which very Church of God can only command, either that Gods own commands be obey'd, or that her

her commands be obeyd in the name of God, in those things, which God, by leaving them indifferent, neither charg'd, nor prohibited, hath left to her prudence to consider, and to her power to determine, not at all that any Sanction of hers be submitted to, against the expreſs will of God; then they perform this duty, either ſimply, as the Church, conſiſting of ſuch a number of Men, commands it, and then it is not ſo much as *Dulia* to *Saints* or *Angels*,) but rather a *civill worſhip* of the Commanders; for, as the ſtream will never run up, any higher then the Fountain which feeds it, ſo, their obedience cannot be denominated by a more excellent ſtile, then that which belongs to the primary cauſe of their obedience; or elſe, they perform this duty, as the Church, not conſider'd as ſuch a number of Men, but as infallibly aſſiſted with the Grace, and direction of God, Injoins it, and then, their worſhip of Saints and Angels, is not ſo little as *Dulia*, but ſo much as *Latria*, in that the Direction of God is the

principal

principal cauſe of their worſhip, and the ſervice perform'd to Saints and Angels, it being not perform'd to them, as they are Saints and Angels (for, ſuch they are, though God, and his Church never bids the worſhip of them) but becauſe God hath commanded it, either by himſelf, immediatly, or by his Spirit reſiding in his Church, is as much a *Latria*, and worſhip of God, as Prayer to God himſelf, even privatly, becauſe he hath commanded it, or Prayer to God, in a ſet form of Liturgy in his Houſe, becauſe his Church hath preſcrib'd it, is a *Latria* and worſhip of God; *eâdem poſitâ cauſâ, idem ſequitur effectus.* Thus, for ought I yet ſee, their diſtinction of *Latria*, and *Dulia*, and *civil worſhip*, grounded upon, and proportion'd to (as they tell us moſt triumphantly) the three ſeveral degrees of Excellency, that *of God*, that of *created*, *but ſupernatural, grace and glory*, that *of worldly Excellency*, (which, they truly ſay, are as much different, as God, Heaven, and Earth) is, as to their preſent uſe

of

of it fallen to the ground, and hath deſerted them to a *Palinodia Canenda*; for, though in all theſe, the Excellency Inherent in the ſeverall ſubjects, is That, which Is worſhipped, yet the *Cur ſit*, in all of them, is the *Command of God*; els, the wiſeſt of the Heathen (who, often, do that, which is *Bonum*, but not *Benè*, for want of underſtanding the Right Cauſe for which they ſhould do it) do worſhip aright, becauſe they pay Reverence to the moſt Excellent object of Worſhip, though they pay it not according to the Command and Direction of That Chief Excellency; els, the ſame Heathens Reverence their Kings aright (for, that of the *King* is the Inſtance'd worldly excellency which Inferiour men ought to Reverence) though they do not Reverence them *διὰ τὸν Κύριον*; and is there not more Regard to be had, in the Reverence and Adoration, which we Pay to the Chief-ſt Excellency of all, even to God Himſelf, to the *Why* we do it, then to the Bare doing of it? But, of this no more. Rather,

1 Pet. 2. 13.

16. To

16. To take off from the Worſhipping of Angels (and by conſequent, from the Worſhipping Saints too; for, the Reaſon of their *Dulia*, drawn from Grace, and Glory, is equally valid, or equally Invalid, as to both) Let me give you two Reaſons, One Negative, out of the Hiſtory of *Moſes*, and the Other, Poſitive, from the Command of Chriſt.

17. Why is it, that *Moſes*, in the Hiſtory of the Creation, either ſpeaks not at all of the Creation of Angels, in ſo much that ſome ſay, the Angells were Created long before that Hiſtory, which *Moſes* wrote? or els, that He ſpeaks of their Creation, ſo obſcurely, that ſome ſay, they were Created, when God made the Heavens, others, they were Created, when God ſaid *Fiat Lux*? why this, either preterition, or Intricacy? but that it is a much leſs Miſtake, and no ſin at all, when Man is Invincibly, (or Supinely and Careleſly, Ignorant of the time in which the Angels were Created, or whether they were not Created before any *Time Was*; (Time, which the Philoſopher de-

fines

Aristot. c. de quant.

fines to be *Numerus Motus*, and which *Motus* relates to Bodyes, being That, which the Bodyless Angells are very little concernd in—) then, to know, so Curiously, of them, till Man does Idolize them? Idolatry, we all know, was apt to creep into the very Cradle of the world; the Serpent (which Himselfwas the first, and the early Idoll, in being listned to more than God) did not account it as any of his small skills, to wrapp a superstitious Adoration in the Mantle of antiquity; In the first Book of God, we hear of an *Abraham* before any tidings of an Angel, of that *Abraham*, who is the Father of the Faithfull, who, it is like, would teach the people, the same Faith, which himself did bear to God alone; of whom, it is first recorded that *He Believed in the Lord, and he counted it to him for Righteousness*, or, in the *Doway*-Books, *Abraham believed God, and it was Reputed to him unto Justice*, and then, in the Chapter after the first newes of an *Angel*, and the first business of an *Angel* in *Scripture*, was, to send back *Hagar*

Rom. 4. 12.

Gen. 15. 6.

to

to her Mistress *Sarah*, from whom she had Fled,-- *And the Angel of the Lord said unto her, Return to thy Mistress, and submit thy self unto her hands*,-- perhaps, to signify that, least of all, would they themselves robb That God whose servants, and Ministers they are, of the Honour due to him from any their fellow-servants, when they were so Jealous of the Honour of *Sarah*, to send back her servant to her, and to charge her, carry her duty along with her; least of all would they Superstitiate those into a wrong worship, who translate that place — *And the Angel of Our Lord said unto Her* —— And why may not this b· the Reason of the Concealement of the Angels Creation, as well as of the Concealement of *Moses* his Sepulcher, to prevent Idolatry? since themselves say, in their Marginall Note upon That part of the *sixt verse of the 34. Chapter of Deuteron:* — *And no man hath known his sepulcher until this present Day* —— (so they render it) *Onely Angels, whose Ministery God used herein, knew the place of his Buriall: least the Jewes,*

Gen. 16. 7. 9.

Douay.

prone

prone to Idolatry, might have honourd him for God; I add to their Interpretation — In honoring him, with That ſpirituall worſhip, which is due to God, though they never miſunderſtood his very Body to be God.

18. And does not Chriſt Himſelf ſeem to Debarre the Angells from any, the moſt Minute Adoration, when He ſayes, *The Firſt, and Great Commandement, is, Thou ſhalt love the Lord Thy God with all thy Heart, and with all thy Soul, and with all thy Minde; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as Thy ſelf*? That firſt Commandement is the ſummary of all in the firſt Table; and that ſecond, the Abridgment, and conciſe comprehenſion of all in the ſecond; That ſo they are, the very Naming of this Command — Love thy Neighbour, *the Second*, does ſufficiently evidence; elſe in our account, the *Not making of Graven* muſt be the ſecond, and in the *Roman* account the *Not taking in vain* — In neither of theſe, is there roome for Angel-Adoration; not in the firſt; for, if the ſubordinate love of Angels muſt be underſtood there,

Matth. 22. 37, 38, 39.

there, lest we should bestow more than *Love* upon them, God is content (as a prevention of That errour,) to challenge no more than *Love to His very selfe*; tis Ἀγαπήσεις, both in *St. Matthew*, and in *St. Luke*, 10. 27.
tis, in neither of them Λατρεύσεις, no, nor προσκυνήσεις neither, which properly signifies *ad Pedes alicujus advolvi*; the Devill was as goodly a Grammarian, as He was badly Ambitious, when He said, even to Christ Himself, ἐὰν, πεσὼν, προσκυνήσῃς, *If thou* Matth. 4.
wilt Fall down and worship; and our 9.
Saviour's Answer is very considerable in that very word Προσκυνήσεις, V. 10.
thou shalt Worship, thou shalt fall down to (twas an Ancient, and every-where practise — Θεῶν οἱ γένασι κεῖται) *the Lord thy God*, and Λατρεύσεις, Him only shalt Thou serve; the *Only* is to be referd to the worship by Falling down, (for That was it which Satan calld for,) as well as to the *Latria*; does the word *thou shalt Love*, mean *Latria*, and That only? then, that meaning of the word does shut out the Angell from any share in it; dos it mean *Latria* and *Dulia* too? then

the next words Κύριον τὸν Θεόν σου, *the Lord Thy GOD*, does shut out the Angell from any share even in *Dulia* too; for, thus to love the Angell, is to esteem him as the Lord our *God*; and less hope is there for the Angel to be Reverenc'd in the second Commandment; for, an Angell is not such a Neighbour of ours, as to be our Father, or Mother; I never yet heard of a she-Angell, He is not such a Neighbour, From whom we can take away, or to whom preserve; not such a Neighbour, whom the very'st Sodomite alive can defile, nor whom the very'st Saint alive can make more Chast; not such a Neighbour from whom any High-way-Man can Robb ought, or to whom any Magistrate can Restore ought; if there be any hope at all, tis in the next command, *Thou shalt not bear false witneß against thy Neighbour*, which, as it is Principally meant against That kind of false witness, which does Really Prejudice and Indamage my Neighbour, so it is not, at all meant against the Defrauding, either *my Brother whom I have seen*,

or

or the Invisible Angells of God, of any part of Religious worship; for, I must love my Neighbour *as my self*, and would I also, be thus worshipt? thus Religiously? *What soever ye would that Men should do unto you, do ye even so to them*; I would, if it were possible, have the love of all, and, because so I would; let who will Reward with hate for my love, I will *Restore That, which I took not away*, and pay him back Love for His Hate; but I will neither Take, nor Give to any Man, what I owe only to my *God*; if they say, because of the word ἀνθρώπους, in that Text, this is the Law only of Man to Man, and none at all of the Law of Man to Angells, or of *Whole* Man to *Half* Man, to Saint Departed, from His own Body, as well as from our society, they must give me leave to tell them back, out of my Saviours words, in the Close of that Text, that *This*, and nothing els but *This, is the Law*; if, because in Scripture, *God* Himself is often Parabled, by the Name of *Man*, they will needs Include *Angells* too, in the word ἀνθρώπους,

Matth. 7. 12.

Psal. 69. 4.

Let them give me the example of One Good Angell that hath thus worship't Man, unless him who is Θεάνθρωπος, and of whom God Himself hath said—*Let the Angells of God worship HIM*, and I will allow them a whole thousand of Men, to *do even so* to him, to worship Many Angels more. And, in the last place, if their *Excellency above Nature* be the *Basis* to Uphold, and the *Diplomata* to require a worship above *Civill*, I would know but one thing more, and I have done with This; According to the Equity of that Rule, that, which is More excellent, does deserve more of This worship; why then is it, that this man chooses a *Matthew* for his Saint; and the Confessor of that man puts a *Peter* upon him for his, aswell as a third makes a choice of a *Virgin Mary*, and a fourth has a beloved *John* taskd upon him? if the *Virgin* be a better Saint, than the *Publican*, why has *Matthew* more of one mans Devotion than she? if *John*, the other Son of the *Virgin Mary (Woman, behold Thy Son)* is a more excellent Saint

Heb. 1. 6.

John 19. 26.

Saint than Denying *Peter*, why is Another, more proſtrate to *Peter*, and leſs, if at all, to *John*? or, if *Peter* muſt be the better Saint, tis but aſking the ſame queſtion backwards; and why, is any one, even the beſt of theſe, more worſhipt, alone, than herſelf with the whole Society of Saints, and Angels? Since, if they are Catalogu'd together; None of Her Excellency is left out, and all of theirs is put in?

19. The Religious worſhip of praying to Saints and Angells is, *Ex Confeſſo*, part of that worſhip which is due to God; but then, All, that is due to God, they pay not to Saints, and Angels, becauſe they *Sacrifiſe* not unto them; Literall and proper Sacrifices they muſt mean; for thoſe Other *Sacrifices of Praiſe & Thanksgiving*, they offer to Saint and Angell, and thoſe other Sacrifices, *with which God is well pleaſed, of doing good and Communicating*, they offer even to Men; to their God, and Chriſt, what do they offer? they offer even *Chriſt Himſelf*; will they thus Pay Him, with nothing elſ, but his own Heb. 13. 1. 6.

Coin? will they multiply the offerings of Christ, notwithstanding *He, by ONE Offering hath perfected for ever them that are sanctified?* Will they multiply Christ himself, whilst every one, that Receives, has *All Christ*, and yet All Christ is still in Heaven too, and all this Bodily, notwithstanding that assertory Truth of the Heathen Man, founded upon the unalterable Principles of Nature, which, as *the Law, Christ came not to destroy, but to fulfill*,

Heb. 10. 14.

Matth. 5. 17.

In Plauto Amphytrio, Sosiam alloquitur, qui se Domi ait esse, cum peregre sit, Corpus christi, Domi? in Cœlorum Cœlo & tamen peregre, in terrâ, in Hac Terra, & in Illa? in Hac, & in Illis? in Hoc ore, & in Illo? in Hoc, & in Illis?

Tun' id dicere audes quod nemo unquam Homo antehac
Vidit, nec Potest fieri, Tempore uno,
Homo Idem Duobus Locis ut Simul Sit?
Quæ neq; Fieri Possunt, neq; Fando unquam accepit quisquam, Profers.

Were their Christ not yet ascended; were He still, Bodily upon earth, though without any Consecration of theirs, which, as the Poet sayes his verses can bring down the Moon,

——De Cœlo possunt deducere Christum

Had he erected almost All of Christianity, had and not yet Instituted the

the Holy Supper, they would then have nothing at all to Offer to their Christ, and to His Father, but of the same kind, Prayer, and Praise, which they offer not to Him alone, but to him, and to Angell, and to Saint too, unless they would relapse into abolisht Judaism, and Sacrifise a *Bullock* still; since, therefore, we cannot be perswaded to worship, Saint, and Angell, as they do, though in an Inferiour, yet in a Spirituall degree, since we cannot be wrought upon to Sacrifise, as they pretend to do, *Really*, but only, in *Commemoration*, as Christ hath taught, *Do this in Remembrance* of me, I must take leave, in one word more, to take off this worship from Saint and Angell, in that very word, upon which they Found their Mistaken Duty, by which it may appear, they worship God amisse, in giving that worship, which is Peculiarly *His*, to that which is not *He*, and we worship God aright, by the peculiar debt of Invocation, though not by the Impropriety of Sacrifice, since it is as true as Gospell *There is no more Offering* for

Luke 22. 19.

Heb. 10. 18.

for sin; which will make way into the Inquiry after those which they cal the *Authenticall examples in Scripture*.

20. Amongst the Rest, it seemes to be warily done, that they Name not the 148. *Psalm*, the *Psalm* begins, *Praise ye the Lord from the Heavens*; their Note upon that, is, *All ye*
V. 2. *Heavenly Spirits praise God*; the *Psalm* goes on, *Praise ye him all His Angells*; though in the form of the words, *David* Here seems to speak to Saints, and Angels, yet Intentionally, He speaks and prayes only to God, that Saints and Angels should praise Him, and expects no more to be heard by Saint, and Reply'd to by Angell, then he believes *Sun and Moon, Heaven and Waters* can grant
V. 3. 4. a Requeſt, or that *Fire and Hayle, Snow and Vapours*, have eares, or
V. 8. that *Beasts and Cattell*, *Creeping things and flying Fowle* can under-
V. 10. stand, or that *Kings, and Princes, and*
V. 11. *Judges*, are to be Worshipt more than Civilly, or that *People* are to be
V. 11. worshipt at all; and the Reason why all these should *Praise the Name of the Lord* (as doubtless, they all doe,

Omnia

Omnia precantur, hymnosq; concinunt ad Ordinis sui Ducem; alia, Intellectuali modo, alia Rationali, alia Sensitivo, alia Naturali) is exprest verse 13.—*for, His Name Alone is Excellent*; which though they Render *Is Exalted*, it matters not; since every Exaltation is Excellent *in suo genere*, and every excellency exalted; and if thus to be excellent, *super omnia, to have His Glory above the Earth and Heaven*, be the Partiall cause of spirituall praise (for, the *Adaequate* Cause, is that excellency, and the Declaration of it, and the Command upon it) then, nothing els must at all partake of that kind of Worship, though in an Inferiour degree, all els being excluded by that *Alone-Excellent*, to signify, that whatever els it be, which has an Inferiour Excellency, tis not excellent at all, as to the Claim of this praise; for, throughout the *Psalm*, *David* does only say, and often say, *Praise him*, and *Praise him*, and not, Praise Him thus, and thus, *in summitate*, whereby he asserts to God, not only the *Chief*, but the *All* of Praise; and in that word, *The*

Proclus. l. de Sacrif.

The prayse of all his Saints, or, as Tney, a *Hymn to all his Saints*, is only meant, that *God* is the Praise of the al, that God, *who Inhabiteth the Prayses of Israel*, takes possession of them all, and will not divide stakes with an Inmate Saint, not that the Saints should be a Praise, and Hymn, and Song one to the other; els, if their degree of Excellency be Title enough to a Degree of Spiritual praise, if That should chance to be true, which *Macrobius* out of *Plato* tells us, and a *Councill* should tell us so too, that *there is a severall Siren sitting upon each severall Heaven, and singing praise to God*, we must sing Spirituall Praises, not only to God (though, only to God we must) not only to Saint and Angell (to whom we must not at all) but to that New Society of Sirens too.

Verse 14.

Psal. 23. 3.

Plato cùm de Sphærarum cœlestium volubilitate tractaret, singulas ait Sirenas singulis orbibus insidere, significans Sphærarum motu, Cantum Numinibus exhiberi. Macrob. in Somn. Scipion. l. 2. cap. 3.

But let us examin their grounds in Scripture. *Gen.* 32. 24. *There wrestled a Man with him.* Their Note sayes; *this Man was an Angel, and this wrestling Spiritual, as appears by Jacobs earnest prayer, and the Angels Blessing*; but whence comes this *Man* to be an Angell?

Angel? the Text Sayes not so; why is not this Man the second Person in the God-head, who vouchsaft to appear to *Jacob*, in the likeness of that man-hood, which he would, after, Take? why may not *Jacob*, when he sayes, *Tell me, I pray thee, thy name*, seem, to desire a further and plainer knowledge of this Mystery? and why may not the answer *wherefore is it, that thou dost ask after my name* intend, that *Jacob* should be Thankfull for so much Revealing of the Lord unto him, and that the plainer evidence of the second Person, was reserv'd to after Ages? what *Angell* will ever take upon him to Bless, and not declare the Commission which God hath given him so to do? and whether it was that *Second*, or either of the other two persons of the Godhead, yet, for certain, *God* it was —*I have seen GOD face to face*; In the beginning of that Chapter, *when the Angels of God met Jacob*, so apparently, that they were discernd to be *Angels*, He does not call them *God*, but *Gods Host*, He does not wrestle, nor V. 29. V. 30. V. 1. V. 2.

nor pray at all; and, if prayer to One Angell would be prevalent, how not much more, to More? And why did He pray to One, but that He knew him not to be an Angell? why did he not pray to More, but that he knew them to be Angells? If it was an *Angell*, *Jacob* did worship him *as God*, in that he said, *I have seen God face to face*, and this themselves, upon *Exodus*, confess to be Idolatry, and, by consequence, themselves Idolaters, if this be their example; but, They, and we, truly acknowledge *Jacob*, in that speech of his, to have been no *Idolater*, therefore *Jacob* neither must be their example, so much as to Invoke an Angell; for their Authority, how to Interpret that Text, I have neither Leisure enough, nor Book enough to search; but it matters not, since *Scripture*, under which Head That Argument is made, Answers for it self; it does so again,

Genes. 48. 16. The Angell (*that delivereth me*, sayes their Translation) *which Redeemed me from all evill, bless*

bleſs the Lads; they ſay true, that we ſay, This Angell muſt be underſtood of God; they ſay, we indeavour to prove this, out of the 31. and 32. *Chapter*, not onely ſo, we are not ſo far to ſeek; we will prove this out of the very words, the Context, and your own Tranſlation, and Comment; you ſay, it is evident from this place, that the Angell (*He, that is ſo calld*) deliverd *Jacob* from evills, what? from All? you do well to leave out that word, when you mean a *Created Angel*; but That word is in the Text, becauſe of which you ought to Mean the *Creator God*; for, who elſe, can deliver us from *All Evil*, beſides that God, to whom our Chriſt hath taught us to Pray ——*Deliver us from Evill?* Amongſt All the evils, from which *Jacob* was delivered, was not a ſtarving hunger one, when he was Fed firſt, out of *Egypt*, and then, in *Egypt* himſelf reckons right, when he maks mention only of that great Comprehenſive Bleſſing, to Feed him; without which he could not have Injoyd any one of all the reſt? and was it not God which did this

Matth. 6. 13.

for

for him? and by contexture, was not God the *Angel*, who did this, and all the rest? Looke one verse backward, and you may read in your own book; *GOD, in whose sight, my Fathers, Abraham, and Isaac, have walked, GOD, that feedeth me from my youth untill this present day, The Angel, that delivereth me from All Evills, Bless*——give me leave to tell you, that *God* and *God*, and *Angel*, are the *Nominative* before the *Verb Bless*; and certainly, if *God* does Bless, we are secure enough, though we never Invoke His Angel which he hath Made; and that the Angel, after, is the same with the God before, appeares very probably, in that he is no more separated from God, the first and second time nam'd, than God the second time nam'd, is from God the first, not with an *And*, but only with a *Comma*; *Non quisquam Hanc Verborum Formam Concepit*, sayes *Athanasius*, *Det Tibi Deus, & Angelus*, if he meant a Created Angel; tis the Son of God, whom *Jacob* prayes to, *Hunc enim Magni Consilii Patris Angelum noverat*,

Serm. 4. contra Arianos.

verat, whom the Prophet calls *Angelum Faderis*; Your own Note there, is, *Christ is the Angel of the Testament*; Can you imagine it possible to be Demonstrated, that This *Christ* is not the *Angel*, whom *Jacob* prayes to? Your selves must be somewhat more than *Angel* thus to Dive into the secrets of His Spirit; Not to desire you, with *Cyril's Quaso* to it, that you would not defame That Holy Man, but, with a *Quaso* and an *Obsecro* too, let me even Beseech you, that you would not Dishonour our *Christ* so far, as, Peremptorily to Robb Him of That Prayer, which, for ought you know, *Jacob* directed to *Christ* Himself; to robb Him of doing that good to *Jacob*, which, for ought you can ever dispute to the Contrary, *Christ Jesus* may have done by Himself, and without the Ministery of His Angells. In *Exod.* 2. and 32. not one word of worshipping Saint, or Angels; in the One, there is required a Reverent Address to God Himself, in the Other, is reprehended the Making and worshipping a Molten Calf.

Mal. 3. 1.

Lib. 3. Thesaur. c. 1.

21. Indeed, in *Numb.* 22. the same

ſame *Balaam* worſhips the Angel with Religious worſhip, in their Notes upon the 31. verſe, which ſame *Balaam*, in their own Notes upon the eighth verſe, *Conſulted his Falſe God, whom he ſerved, and called him the Lord, not knowing our Lord God Almighty*; the Authour (ſince ſuch was their Character of Him) might render the practiſe well worthy ſuſpicion, if not abomination alſo, even to them who cite him with ſuch a mark of diſgrace.

22. *Joſhua* 5. and (with them) *verſe* 15. *Joſeph fell flat on the ground, and Adoring, he ſaid*——Adoring of him, who ſaid *verſe before I am a Prince of the Hoſt of our Lord*; why not The Prince? which the Word equally beares, why not—The Lord? ſince there is no *Our* in the Originall; (I have obſerv'd that to be a frequent zealous miſtake; *Our* for *The*) and then, All he denyes, is, that he is the *ſame Perſon*, for he is not Lord and Father; not, that he is the *ſame Nature*, for, the Son, is *Lord* and *Prince* too; and the Son it is, that ſaid this, who, in the Right opinion of the Ancients, did often in

the

the Old Teſtament, appear in a Similitudinary fleſh, as, in the fulneſs of Time he came, in a Real Fleſh; and who, in this Text, was truly worſhipt, if not as the *Son*, yet, as *True God*; his Name does atteſt this, *the Lord*, *Ch. 6. v. 2.* (ſtill they call it Our Lord) 'tis *Jehovah*, a Name incommunicable to any but God; nay, it is the *Lord* too, in that very ſtile, in which he delivers himſelf to *Joſue*——*the Prince of the Hoſt of the Lord*; All the Angels in Heaven, and all the Saints there, and in Earth, are his Hoſt, and who but God is Prince of all theſe? if it be an *Angel*, then that Angel is, in one Notion, a Captain, & Commander in Chief, as being a Prince, and in another Notion, a Subject, and under his own Command, as being Part of that Hoſt, of which himſelf is Prince. Nay, let me ſay it, (and not be told of a *Petitio Principii*, for I have Scripture for what I ſay) his very accepting of this Honour done to him (ſince it is evident and unſcrupled, that he was no leſs than Angel) argues him to be more than

Angel, as much more as God; *I fell*, ſaies St. *John*, *at the Angels feet to worſhip him, and he ſaid unto me, See*
Rev. 19. 10 *thou do it not, I am thy Fellow-ſervant, worſhip God*, in that very form and poſture of Worſhip in which *Joſue* fell down; and you have the ſame again, *totidem Verbis*, *Ch.* 22. 8, 9. and, if that may adde any thing to the weight, 'tis not onely in the *laſt Chapter*, but, in the ſame Chapter too, in which this alſo follows, *If any man ſhall adde unto theſe things, God ſhall adde unto him* (he *ſhall* do it, no Angel ſhall ſtop his
V. 18. hand) *the Plagues that are written in this Book*; enough, with the Grace of that God, to make a Man ſolemnly bethink himſelf of that Counſel of St. *Paul*, not onely *Let no man Beguile you of your Reward*, but, if St. *John* may interpret him, Let no man *Plague* you, inſtead of *Not Rewarding* you, Plague you with more Plagues than thoſe on *Egypt*, with all the Plagues which God hath denounc'd in both his Volumes, Let no Man (nay let no Angel neither) Beguile you, μηδεὶς, being

ing *Voluntary in Humility, and the Worſhip of Angels*; θρησκεία; it ſignifies *Religion*, that very Name which they put upon it, a *Religious Worſhip*. Col. 2. 18.

23. Their Figure 3, by enquiry into *Joſhua*, is not there concern'd; for, though I was apt to believe they borrow'd all their Arguments from *Bellarmine* (in whom I find them all, and to whom, as well as to them, I reply) and, by the preposterouſneſs of 5 before 3, might well conjecture, they did not mean *Joſue*, yet I was willing not to ſpare my own pains, but to be exact, even againſt an Imaginary Poſſibility of Objection, that I had not reply'd *ad Idem*, but made choyce of Texts which they never urg'd, and which themſelves taught me to anſwer; therefore, to follow them, and their *Bellarmine*, I go on to examine

24. * 3 *Reg.* 18. *When* Abdias *was in the way*, Elias *met him, who when he* (Abdias) *knew him, fell on his Face, and ſaid, My Lord, art not thou* Elias? Their Note ſaies, Abdias *adored* Elias *as the Prophet of* * Called with us, the Firſt Book of Kings, cap. 18. ver. 7.

God, and a Holy Man, with Religious Honour, called Dulia. Did he so? I trow, not; not onely because this *Dulia* also is due to God, in Christ's own account, and therefore not payable to any else, but God himself; for, when our Saviour Christ saies, *Ye cannot δουλεύειν, serve*
Mat.6.24. *God and Mammon*, two such contrary Masters; He saies it, upon the neck of this, as a strong probation of
V. 23. it; *No man can δουλεύειν, serve two Masters*, not onely two, which are contrary, as God and Mammon, but two, which are two, though in a subordination, as God and Prophet;
Rom.6.16. *His Servants ye are, to whom ye obey*, saies St. *Paul*, who himself would not be obey'd, no nor follow'd neither, in his Person, but in his holy Doctrine, and exemplary Life, as, in both of them; he follow'd Christ,
1 Cor. 11. 1. *Be ye Followers of me, even as I also am of Christ.* When he does but leave out the Name of Christ, he does not Command, but Beseech,
1 Cor. 4. 16. *I beseech you, be ye Followers of me*; *Salute* indeed we must *all them that*
Heb.13.24 *have the Rule over us*; *I, and obey them*

them too, and submit our selves unto them, but we must onely obey their Precepts, and submit unto their Counsels, and not pay (what we owe not) a Religious Worship to their very Persons; neither This, which we owe not, nor Contempt, which we do owe, not to pay; what we owe, and how we are to pay, is involv'd in the seventh verse of that Chapter, *Remember them which have the rule over you, who have spoken unto you the Word of God.* According to that Expres's Word, or the Evidently Necessary Deductions thence, we must not onely greet, and mind them, but obey and submit unto them——But, after all this, first, is it Obligatory enough, that the Scripture tels us, such a thing was done, though it commands not us to do the like? if so (not to heap up Consequential Inconveniencies, but to be *Civil* to them whom I must not *Adore*) the *Doway*-argument from an Idolatrous *Balaam*, must still stand in force, and the *Bellarmine*-argument of an Irreligious *Saul* Adoring a Diabolical Apparition instead V. 17.

ſtead of the Soul of *Samuel*, muſt not onely be Logically concludent, which it is not, but alſo Theologically binding, which it much leſs is; but, ſecondly, the Proſtration of *Abdias* to *Elias*, was not a Religious, but a Civil Worſhip; it was, indeed, to a Prophet, a holy Man, but that does not Specificate the Act, nor any more make it a Holy, than a Prophetical Worſhip; for, when they ſay, the Holineſs of the Man Bow'd to, was the Cauſe of the Bowing, yet they muſt mean the Religiouſneſs of the Bowing to be inherent in him who did Bow, and not in him to whom; But not this neither; This falling on the Face was an Outward and Civil Reverence, nor did the Heart it ſelf mean it any more, as far as it is poſſible for Man to diſcover; if it be pretended otherwiſe, let me deſire to know where that Perſpective is, and of what it is made, which lets in the Eye of one Man into the Heart of another; nor was the Heart of *Abdias* deceitfull, in that it did mean this, this Outward and *Civil* Reſpect, which

which was writ in Broad Letters upon his Bending Face; neither is this Civility of respect confin'd to the Secularity of the Object, but dilated to those Created Excellencies, which are Spiritual also, not as they are *Spiritual*, but as they are *Created Excellencies*, with abstraction, from Spirituality, not *Actu Negationis*, by Denying them to be Spiritual, but *Actu Præcisionis*, not Considering them in the *Species* of Spirituality, but in the *Genus* of Excellency; Nay, but what if I shall say, a Civil Honour is due to any of these Excellencies (throughout, I mean, as *Doway* does, the Excellencies which inhere in Living and Rational Subjects, and not, as *Persia* does, the Excellency of a Liveless, though Life-giving *Sun*) even in their Spiritual Capacity, and Determination? I am yet to learn wherein the Errour consists, if so I shall say; especially, when those Excellencies, even Spiritual, and *Quâ* Spiritual too, are conspicuously before our Eyes, they evidencing their Spirituity to the Eyes of our Mind,

though

though those in our Head see onely Bodily Appearances, and either they address to us, or we to them; In the Humbling Posture of *Abdias*, the Prostration of the Body (which is all the Text tels us of) was solely and entirely Civil; and such a Civil Respect (by Bowing, or, by what other Custome the Fashion of the Countrey does express Civility by, to stir the Head, or the Hat, or to lay Hand on Breast) is Due to the *Pastoral* Authority from the Unorder'd *Lay*, by a Reason which equally concerns them both, that the one may be Excus'd, in that he hath Paid it, and the other Satisfy'd, in that he hath Receiv'd it; that neither he, who hath them not, may lye under the Slander of Contemning holy Orders, nor he who hath them, lye under the Suspicion of being Contemn'd; Would God appoint such an Honour to be paid to his own Officer, for the Receipt of which Debt, that own Officer of his could never give any Acquittance, nor be really sensible that he hath receiv'd it? He is Man, though a Spiritual

Man,

Man, that pays this Honour; He is no more than Man, though a more Spiritual Man, that receives this Honour; and therefore, in respect of both of them, the Honour is to be paid by one to the other, such a way as is cognoscible to Man; and no way is such, but the way of paying Secular, Outward, Civil Honour; He that does this, and does not mean it, does deceive himself more than me, for the Outward Honour is paid, though Un-willingly; He that does mean more than this, even a Religious Honour (any otherwise than as the paying of Civil Respect is a Duty which Religion commands) deceives both himself and me; himself, in paying that which he does not owe; and me, in offering that which I will not receive: the *Lay* of *Rome*, and the *Lay* of *England* (of Old *England*) agree in paying this Outward Respect to the Minister of God, and I am perswaded, the Unlearned Lay of *Rome* (who, as they understand it not, have never heard of this Charm-word *Dulia*) do it with the same Integrity, as the well-taught

taught Lay of *England*; Since therefore the Outward Act is equally perform'd on both sides, let the *Romish* Teachers either call it as it is, an Outward Worship, if they will not endure the word *Civil*, or, in respect of the Persons to whom it was perform'd, Angelical, to Angels, or, to whom it is perform'd, Humane, to Men, or by any other Allowable Name, and, as to this Point, we will no longer be two sides, but one; or else let them produce one Command in Scripture, or one Lawfull and Imitable Example, wherein the Internal, and Religious, and *Dulia-worship*, is as *Evident* as the External Prostration, and we will, in *Seneca's* Language, *Manus dare*, without that *Puta* of his, and with a more Certain Concord, and in that Apostolical Expression, we will *give unto them the Right Hand of Fellowship*, and they shall be *no more Strangers and Foreiners, but Fellow-Citizens with the Saints*; or, if they will not break the Word in two pieces, giving the Angel his part, by himself, and Man his, by himself, let them

Gal. 2. 9.

Eph. 2. 19.

accept

accept of St. *Austin's Charitative* Reverence, instead of their *Religious Dulia*, and we have done again: But because this Controversy, which was begun out of *Scripture*, should not close with a *Father*, a *Pater Patratus*, I will conclude with a Text out of him, whom *Rome* does more peculiarly own for a Father, a Text apposite to the whole Matter in hand, and Refutative of their whole Interpretation; 'tis that in 1 *Pet.* 2. 17. Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, *Honour all Men, Love the Brotherhood*; 'tis a Precept in his ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ, that's the Title of it, his *General*, or (if they love that word more) his *Catholick* Epistle, and therefore does oblige Every Man to the performance of it; What? must *Every* Man *Honour* to *Every* Man? the Greater to the Less? for, the Greater is *One* in the *Every*, and the Less is *Another* in the *Every*; Upon what Foundation then stands that Distinction (which it self is the foundation of all this Controversy) of *Excellencies*, into *Divine*, *Religious*, and *Natural*? Whence that

Thesis,

Theſis, that the Subjects, in which theſe are, require from their Inferiours, in all theſe kinds, a Diſtinction of Worſhip, according to the diſtinction of Excellencies, which are ſeverally in them? Since it is an Apoſtolical (nay, which with ſome, is more than that, a *Petrine*) Truth, that even That, which is, in it ſelf, Leſs, and Inferiour, in reſpect of Excellency is yet the true and proper Object of Worſhip, and Honour, even to That which is Greater, and Superiour, in reſpect of Excellency? and yet All Men are to be Honour'd, even the Meaneſt of all, which throws a Block in the way of *Excellency*; and again, All Men are to be Honour'd with no more than a *Civil* Honour, which throws another Block againſt *Dulia*; that All Men are to be Honour'd, is the expreſs Doctrine of the Apoſtle; that amongſt them all, the Miniſterial Men (who are part of all, and therefore involv'd in the ſame Worſhip) are to be Honour'd onely *Civilly*, is grounded upon that word which St. *Peter* in the ſame verſe,

(for

(for, certainly, he would not use the same word, in one and the same verse, to one & another sense) uses whereby to express *Civil* Honour, Παντας τιμησατε, *Honour All Men*, and, ὁ Βασιλεα τιματε, *Honour the King*, therefore None of All are to be Honour'd with Another, a Bigger Honour, than the Biggest, the Chief of All, the King; for, in the King's Name it is that they themselves issue out all their Writs for *Civil Honour*; * *No Christian doubteth but he honoureth God with Divine Honour, and the King with Civil*; which very expression of theirs, (besides that it is *Argumentum ad Hominem*, that the Minister must be content with Civil Honour, with that of the same kind, because in the same word, which is due to Kings) is yet one Argument more against their *Dulia*, for certainly it does more agree with the Principles of Sanctify'd Reason, to believe that, which *All Christians* believe (a *Divine Worship, and a Civil*) than that, which only *Some Christians* believe (a Religious Worship, which is below Divine, and yet

* In their Notes upon Exod. 20.

yet not Civil, Above Civil, and yet not Divine) But one word more, and I have quite done; and, in that one word, let me take in the entire verse, and tell you, that that takes in all those Excellencies they have nam'd, and yet takes off the *Religious Dulia* from the middle excellency, and applyes to it onely a Charitative Honour; *Honour all men*, saies St. *Peter*; then he distinguishes those All, into *King*, and *Brotherhood*; in *King* he includes all Heathens, but especially, the Supreme, though a Heathen, the Then-King being such; in Brotherhood, he includes All Christians, but especially, those Prophetical Ministers, the Gospel-*Elias's* in whom *Doway* instances; This, I take it, is a very Logical and Rational Interpretation; else the Apostle does not comprehend in the two *Species* of *King* and *Brotherhood*, All those whom he comprehended in the *Genus* of *All Men*, and it is well known, *Membra Dividentia* must be *ejusdem Latitudinis cum Diviso*, and *illud totum absorbere*, so that there

there can be nothing *Potentially*, in the *Genus*, which is not *Actually*, in this, and that *Species*, *Simul ſumptis*, nothing in *All Men*, which is not in *King* and *Brotherhood*; for, though *Eſtius* ſaies, by All Men he means either Men in Authority, or Men of Holineſs, and ſecludes the Ungodly Man from this Honour, yet we muſt involve him too, in his Perſon, though not him, in his Impiety; He too, in his Eſſential and Conſtitutive parts, and in the Conſecutive Propriety of his beſt part, is the Workmanſhip of the ſame God, who made the Holieſt Man alive; and, in this ſenſe, and for that Gods ſake, is an Object well worthy of Honour; and yet, not in this neither, as if there were any thing of Excellency in him that *Is* Honour'd, above him that *Does* Honour; but, though not *in All things*, yet, in reference to the Workmanſhip of God, an *Equality*; and becauſe, with Relation to God, the *King*, and *all Heathens*, to whom God gave *Power* and *Being*; the *Miniſter*, and all *Chriſtians*, to whom God gave *Orders* and *Holineſs*,

ness, are to be Honour'd, therefore is the *Fear* of that God, who is the Cause of the *Love* to the one, and the *Honour* to the other, plac'd in the midst betwixt them both; let them shew, that God any where commands that kind of Religious and *Dulia-Honour* which they apply to Creatures, as we have shew'd them one, and can shew them a whole Sheet of Texts, that God enjoyns a Charitative Respect, and, *actum est*, we will lay down the Cudgels.

* With us the second of Kings, 2. 15.

25. 4 *Reg.* 2. 15. *And the Children of the Prophets said, The Spirit of* Elias *hath rested upon* Elisæus, *and coming to meet him, adored him to the Ground*; This Argument is *in eâdem Navi* with the former, and the same *Rudder* will serve to steer it in its Right Course.

* With us, Ps. 99. 5. and worship AT his Footstool.

26. *Psal.* 98. 5. *Exalt ye the Lord our God; and adore his Footstool, because it is holy.* Their short Note after that verse, tels us, *the Hebrew Doctors understand this, of the Ark, the Doctors of the Church understand Christ's Humanity*; their

Long

Long Note after the whole Pſalm, tels us, that *the Humanity of Chriſt is to be adored in the holy Euchariſt:* In this they follow *Bellarmine* to a hair, and will erre, and digreſs honourably, becauſe ſo they think he does; but the whole objection from hence, if we conſider what *he* and what *they* would adapt this Text to prove, we may ſafely enough *ne pili quidem facere*; he applys it, to prove *the invocation of Saints*, and they do ſo too; for, immediatly after theſe words,--*the Church honoured Saints and their Reliques*--follow theſe,--*neither want there authentical examples of holy Scripture, whereby the ſame* (the honouring of Saints, and their Reliques) *is proved*; amongſt the Texts, in which they inſtance, this, *Pſ.*98. is the laſt, explicity, though it be backt with--*And elſewere*; if, by that *foot-ſtool* is meant the *humanity* of Chriſt, and by worſhipping that humanity, *the honouring of Saints*, I muſt take leave to tell them, ſuch an inference is not *Chriſtian*, no nor *Romiſh* neither it is *Socinian*, nay;

and *Mahumetan* too; if it proves that *Saints and their Reliques* may be honour'd, it presumes no more, then that *Christ* was a *Saint*, and his *humanity* the *Relique of a Saint*; and this, the too Rational, and too ungraceful *Socinian* will confess, nay, the neither Graceful, nor Rational *Turke* will not deny, that *Christ* was a *holy Prophet*, an *exemplary Saint*; but, no more of this, because it is only a defect in their Logick, and not a purpose to dishonour their Saviour, by only Sainting of him; only let them pardon me that I take so much notice of their *digression*, as to digress my self, in the Confutation of it, and, if they will, let them thank me that I call it no more; but *ad rem*.

27. There is much to be reply'd; &, though they talk much of the Fathers who sense it the same way with them, yet I doubt not but they will grant me, that one *Scripture*, which is evident, and undoubtful, is a more allowable interpretation of another Scripture, which is obscure and ambiguous, then one *Father* is,

and

and that many Scriptures are more allowable then many Doctors of the Church; Therefore, first let me open that Text, by Text Parallel to it; and, though they will not take notice of the words of our Translation *worſhip at his foot-ſtool*, yet, in this, I ſhall not *vicem rependere*, and look off, every where, from theirs, --*we will go into his Tabernacles, we will worſhip AT his foot-ſtool*, ſays our Bible; *we will enter into his Tabernacle, we will adore IN the place where his feet ſtood*, ſays theirs, *At the foot-ſtool* and not the *foot-ſtool it ſelf*, *In the place*, and not *the place it ſelf*. Next, conſider we all thoſe places, in which the foot-ſtool of God is nam'd, and worſhip we him at every of thoſe foot-ſtools; and if thus to do, be not more honourable to our God, more edifying that Church of his, which is already his Church, and more increaſing that Church of his, by the Acceſſion of thoſe who are not, yet, his Church, then only to worſhip the Body of Chriſt in the Holy Eucharift, then, that Inter-

Pſ.132.7. With them, Pſ.131.7.

pretation ſhall have the upper hand of this; and thus to frame an interpretation, with theſe mighty advantages, out of the Bowels of other Scriptures, which are Conſonant to this in the moſt ſubſtantial word of them, if this be not, though not the beſt way, a very fit way, I leave it to all modeſt Chriſtians to Judge. And, before I betake my ſelf to this way, I ſhall only beſpeak them that they would not quit Admonitions with me, and call this digreſſion, for the honour of a painful and well deſerving † writer of their own, who, upon this one Text, and to a much inferiour, and more impertinent purpoſe, makes uſe of all thoſe other Texts, to which I now haſten. *Thus ſaith the Lord*—— the Earth is *my foot-ſtool*, *Iſ.66.1.* One part of the meaning of that, in their 98. *Pſ.* and the intire meaning of it, in reference to this Text, is, That, which St. *Paul* hath commanded *1 Tim. 2. 8. I will that Men pray every where. The Lord hath caſt down the beauty of* Iſrael, *and remembred not his foot-ſtool*, where the *Church* of God is the *foot ſtool* of God

† R. P. Michael Auguanus Bonon, in his Comment upon the Pſalms. *Tom. 2. cum licentia & privilegiis. Venetiis* M.D. XIII.

God; and, thus, the meaning of that in *Pſ.*98. is that which *David* hath ſaid in *Pſ.*89.*v.*7. *God is greatly to be feared in the Aſſembly of the Saints. There was to the throne a foot-ſtool of Gold*; not to inquire any further, what that foot-ſtool of Gold is, but to accept the interpretation of *Auguanus, Scabellum Aureum eſt Angelica Natura, propter virtutem conſummatæ Charitatis*; but, if ſo, the meaning of that in their 98. *Pſ.* is, that, *for this cauſe, the Woman* and the Man too, ought to worſhip God, the more reverently, and ſincerely, *becauſe of the Angels. Untill I make thine enemies thy foot-ſtool Pſ.*110.1. Here, the wicked are the *foot-ſtool* of God, in being ſubjected to his will though againſt their own; and, in this reſpect, the worſhipping at his *foot-ſtool*, does mean, that we ſhould not refrain, even in the ſight of the wicked, to *ſing that new Song, which God hath put into our Mouth*; and which they are unacquainted with, *even praiſe unto our God*, to this end, that *many*, even the wicked, *may*

2 Chron. 9.18.

1 Cor.11. 10.

Pſ.40.3.

ſee it, and fear; and truſt in the Lord, in the laſt place, and out of the firſt Text, *He tells us* † *Scabellum ejus eſt ipſa Chriſti humanitas*, the Manhood of Chriſt is this foot-ſtool. To the purpoſe then, underſtand we, by this foot-ſtool, as *Augustanus* does, in the ſimplicity of his heart, the humanity of Chriſt, *quæ totaliter Deo conformis eſt*, and not only that, but the whole *Earth* alſo; and, in that Earth, not only the *Church*, the Saints of God, but the very *wicked* alſo; and, not only the Church Militant on Earth, but that part of it which is triumphant in Heaven, confirm'd in an eſtabliſht undecaying Righteouſneſs by Chriſt Jeſus, the Holy *Angels* of God; and underſtand we not, by this *foot-ſtool*, excluſively, the humanity of Chriſt, and nothing elſe but that, nay, underſtand we not that humanity of Chriſt only Sacramented, as *Doway* does, in the deſign of their hearts; and then, if it does not more redound to the honour of God, and to the edifying, and increaſing of his Church, that we ſhould ſincerely worſhip God,

† Pag. 472 Col. 2 in Fine.

God, all the Earth over, not only in the Congregation of the Saints, the more to inflame their devotion by the Conjunction of ours with theirs, but in the presence of the wicked, to make them asham'd of their irreligious folly, and to invite them by our example to draw near unto the Lord, with unfeigned Lips and unfeining Hearts, and all this because of the Angels of God, nay, because of the God of those Angels; if, thus to do, and thus every where to do, and upon these grounds, does not conspire, in a more probable effectuality, (and a more innocent uninsnaring conspiration) to both those ends, then to worship the Body of Christ himself, as, that foot-stool, and only to worship that Body Sacramented, at some times, in some places, with some few, then we will quit this extensive interpretation, and run, *totis pedibus* into their limited sentence.

28. And least that reason, which *David* gives, and which they render *because IT is holy*, might bear sway against this multiform sense, con-

fining the foot-ſtool only to one, and the worſhip to that very foot-ſtool; to evade this pretended reaſon, I muſt give them to know, not only that that word, in the Original may be equally tranſlated *IT* or *He*, but that, in that place, it ought rather to be tranſlated *he*, becauſe, in the Verſe after, is ſet down *what* that worſhip is, *to invocate the Lord*; and, becauſe though it were ſo, for *IT is holy*, yet the worſhip is not *of* it, but *at it*, explained in the laſt verſe of that *Pſalm*, and in both the ſame words, in which the reverence is charged upon us in the 5. *v. Exalt ye the Lord our God, and adore* ſay they, *and worſhip* ſay we; Hitherto, there is a perfect agreement with the 5. and laſt v. they do (what the Apoſtle would have us *all* to do, though *Doway* will neither hearken to us, nor him) *ſpeak the ſame thing*; and the explication follows--*In* or *at his holy Mount, becauſe the Lord our God is holy*; the Mount is confeſſedly *holy*, yet the holineſs of the Mount is not alleged as a reaſon, why we ſhould

1 Cor. 1. 10.

worſhip,

worſhip it, but the holineſs of our God, why we ſhould worſhip in, or at, his holy Mount. I go on, to inquire after their--*And elſewhere*, by which words, and ſome ſearch, I find out of their notes upon *Gen.* 48. 5. That they mean the Invocation of Angels, grounded upon *Mat.* 18. *Acts* 12. 1 *Cor.* 11. For want of their New Teſtament, of which I am bereft, they ought to be content (as I muſt) that I reply out of the Originals.

29. And firſt, what ſays *Matthew* for them? He ſays (but not for them) that Chriſt himſelf ſaid, *Take heed, that ye deſpiſe not one of theſe little ones, for I ſay unto you that in Heaven, their Angels do alwaies behold the Face of my Father which is in Heaven*; what means our Saviour by this? not that we ſhould invoke Angels; himſelf tels us no ſuch matter; but that we ſhould not deſpiſe little ones; that is it, which himſelf tels us; and, upon this ground becauſe they have Angels, ἄγγελοι Αὐτῶν; had they hence, infer'd, that God had appointed Angels, 18.10.

gels, *Miniſtring Spirits*, to take care for, and to protect little ones, they had argu'd right; and we would ſhake hands with them in this matter; let them tell us, no more then what that Text tells us; let them infer no more then what our Saviour Chriſt infers, and we are agreed; is it not enough to that purpoſe, to take off contempt from little ones, that God takes ſo much care of them, as to appoint Angels over them, though they never pray (as they are never bid ſo to do) to Angels? and are not thoſe words deſign'd to this purpoſe by Chriſt? had Chriſt ſaid--*Deſpiſe them not*, for, to *theſe Children* of Men, I have given the *Earth*; Deſpiſe them not, for it is for their ſake, that *I have ſhut up the Sea with doors, and made the Cloud the Garment thereof, and the thick darkneſs a ſwadling band for it*; Deſpiſe them not, for, for them it is, that I have created the *Lights in the Firmanent of Heaven for ſigns and ſeaſons, for days and years*; 'tis for them, that I have *appointed the Moon for ſeaſons*, for them, that *the Sun*

Pſ. 115. 16.

Job 38. 8. 9.

Gen. 1. 14 Pſ. 104. 19

Sun knoweth his going down, His going down, with his Rays into the Bowels of the Earth, and his bringing up from thence *Herb for the ſervice* both *of Man* and Child; that God hath done all, or any of theſe, for mankind, is reaſon enough not to contemn the *leaſt* of them; but is it reaſon enough, that Man ſhould fall down, and firſt worſhip, and then eat his Herb?

(*Sarculo Amicas* — E man.
Colit hic Fruges — Theſaurus è Soc: Jeſu.
Et ſuum hic mandit, Bibit ille, Numen)

If ſo, Happy the Heathen, that are Heathen ſtill,

Felices Gentes, quibus hæc naſcuntur in Hortis Numina) — Juven.

That Man ſhould exalt the *Sun*, and adore the *Moon*? that Man ſhould bow to the *Sea*, and kneel down to the *Lights*? nay to the *Cloud*? nay to the thick *darkneſs*? and do his reverence to theſe *ſwadling bands*, and to that *Garment* as to ſacred Reliques? for all of theſe, let us bleſs God that gave them, and not bleſs

bleſs the bleſſings themſelves, nor ſet at nought, the meaneſt of thoſe, who have an intereſt in all of theſe; for his Angels, and Arch-Angels--*Let us laud and magnifie his glorious Name*, which we ſhall do the more acceptably even to thoſe glorious Angels themſelves, whilſt we only invoke their and our God; if there be an Angel there, that can be offended at this, I could even ſuſpect Heaven it ſelf not to be altogether ſo holy a place, as it is a branch, if not an Article, of my Faith to beleeve it is. And, in good earneſt, for what cauſe is it, that we ſhould invoke the Angels, is it, becauſe we are benefited by them? ſo we are, in all thoſe other inſtances; is it becauſe we are ſpiritually benefited by them? ſo we are by all of theſe; for, from the *Heavens* to the *Herb*, all of them *Declare the glory of God*; is it, becauſe the Beneficial Angels can hear *us*? but--*à poſſe ad eſſe*, is no good Argument; I *can*, walk ten miles to morrow; but it is inconſequent to conclude, that, Therefore, I will not ſtay, all day, at home; is it becauſe

cause they *do* hear us? but we will dispute of that anon; and yet, neither that they *can*, or *do*, is expresst or involv'd in that Text; and, at last, a precept I call for, or (though they have given me some, to which I have already reply'd) an allowable example; shew me (which is impossible) a command to invoke carved Images, and I will presently invoke, and confess, that, all this while, I have much mis-believ'd King *David*, for they *have ears, and hear*; shew me (which is equally impossible) a command to invoke Angels, and I will become a stooping Proselyte, and profess my sorrow that *Epiphanius* hath either told us there were no *Angelici* left, in his age, or, that he hath call'd them Heretiques, in their own, or that St. *Austin* hath joynd with him in that opprobrious Compellation. Ps. 115. 6. Austin de Hæresibus 39.

30. But let me look a little further into the Text they bring me; what if these ἐν μαγοι, are the same *little ones*, of whom our Saviour says, in the Chapter after, [illegible] (for, the [illegible] in *Mat.* 18. 2. was he, Mat. 19. 14.

be, by occasion of whom our Saviour said ἵνα τῶν μικρῶν τούτων, the little Child *v.* 2. was the *one of these little ones v.*10.) *Suffer little Children, and forbid them not to come unto me*; it should seem, by the Context in both places, they are the very same; for, in comparison with these *little ones*, it is said, *Mat.* 18.3. *Except ye be converted* and become as *Little Children yee shall not enter into the Kingdom of Heaven*, and, in *Mat.*19.14. it is said *Of such* (such little Children) *is the Kingdom of Heaven*; there is the very sameness of matter, and expression, and, almost the sameness of Chapter too, so that, in very good reason, we are to believe those little ones *Mat.*18. 10. to be the very same with those little ones *Mat.*19. 14. Now, *what* little ones, and *how* little ones these were, we may learn of St. *Luke*, when he repeats the story, προσέφερον δὲ Αὐτῷ καὶ τὰ βρέφη *Luke* 18.15. And they brought unto him also *Infants*--read to the end of the 17.*v.* and St. *Lukes* Infants are St. *Matthews* little ones, whose

Angels;

Angels — let me drive it a little further, and show you that Saint *Lukes* Βρέφη, does confine Saint *Matthews* Little ones to *Infants*; not only by the Authority of *Eustathius* Βρέφος τὸ ἀρτιγέγονος Παιδίον, they are Children new-Born, but by all these Scriptures. *Luke* 2. 16. *Act.* 7. 19. 1 *Pet.* 2. 2. and before you shall find the word applyed to him that is *of age, and can speak for himself*, you shall sooner finde it apply'd to him that is not yet Born, and therefore, much less, can speak, Τὸ Βρέφος *Luc.* 1. 44. *the Babe leaped in my Wombe.*

31. All this being said, it is time to tell you *Why*; to clear That Text, out of which they pretend to it, from giving any Countenance to Angelicall worship; for, whatever layes claim to it out of Scripture, must do it, either from the Command of God, or, from the practise of Saints; That there is no Command is evident; likewise that there is no example, so much as Imaginary, to be gatherd out of that Text; for those that were *Infants* and could not voyce a Prayer to God Himself, could, much less,

to

to any Angell, either of God; or of their own; and, for ejaculatory prayers, Intended, though not utterd, although I presume Actuall *Faith* (and such there must be even in Mentall Ejaculations) presupposes the use of *Reason*, yet, in this case, it matters not, though I seem to grant it, since, not the close Purpose, but the Manifest expression of the Heart is onely capable to grow into example; and therefore, since, from hence, they have neither Precept, nor Practise, it concludes not so much for them as it might, if they had said nothing at all; for, though that silence of theirs would be very far from a probational argument, yet That silence of theirs would never have been refuted, nor be made an argument against them, as their vain Babling is. I am in very great hast, and I have many reasons to be so, and therefore I will not trouble, either them, or my self, to overthrow them more; who are already upon the ground; Let us see, if their next Quotation will lift them up, and give them Breath for a New Contest.

32.

32. *Act.* 12. And here I thank them, that their Citations and my ſpeed may well agree; there is ſo little of moment, in that whole Chapter for them: tis true, *verſe 7. that an Angel of the Lord came, and ſmote Peter on the ſide, and Rais'd him up*; tis more eaſy to conclude, that the Angell ſuſpected *Peter*, being down, to vvorſhip Him, and that he *ſmote* him for it, and bade him *ariſe up quickly*, then that *Peter* did Really vvorſhip, or the Angell cheerfully accept; but, not this neither; for, till the *Angel parted from him, Peter was not come to himſelf, verſe* 10. 11. No Precept, no Practiſe in all this; tis true, the Angel bids Him *Binde on his ſandales*; but, when the very *ground* was *Holy*, the *Shooes were commanded off*, and to put on the Sandales; was no ſigne of worſhipping Angelical Purity; the Angel bids Him *Caſt Thy Garment about Thee*; Contrariwiſe, the garments were ſtrewd in the vvay, vvhen Chriſt was Honour'd; His *Chaines fell off from his hands, verſe* 7. and the Iron-gate open'd to them of *its own accord, verſe* 10. Verſe 8. Exod. 3. 5. Luke 19. 36, 37.

10. I hope, I may believe all this, and be no more of the present Faith of *Rome*, then *Ovid* was, who, I know not by what method of Tradition, did light upon the same story,

Meram. l. 3. *Sponte suâ patuisse Fores, lapsasq; lacertis,*
Sponte suâ fama est, nullo solvente, Catenas.

Verse 9. But, betwixt this, *Peter wist not, that it was true, which was done by the Angell*, much less did He Adore the Angel for Doing it; and after all this,

Verse 11. when *Peter came to himself he knew that the Lord had sent his Angell*: All concludible from hence is, that, the Angels (who are spirits, by Nature, and Messengers by office) do that Good to Man, which God Commissions them to do; All this I stedfastly believe, and am a Protestant still—but *verse* 15. when *Peter* Himself *knockt, they said, it is his Angell*; Not to enter into That dispute at present, whither there are Tutelar Angells to Nations, to Particular callings, to Individuall Persons; be it which

which way it will (*Unusquisq; sensu suo abundet*) it matters not, neither does this, nor that, nor the Third way make ought for the Invocation of Angels; That, which should most deepely ingage a private Person, to Revere his peculiar Angell, does not Ingage him at all, not only from the Incapacity of the Angell, to receive That which is due to God, but from the Incapacity of the Votary, to pay that to his Angell, when he knowes not, which is his; will you allow of a Confus'd worship——*Thou My Angell, whosoever thou art*——I perſuade my ſelf, Thy own Angell, at That Inſtant, would not be *Thine*; nor is this a gratuitous perſuaſion; for, may it not therefore, be, that God Conceales, from Nations, Callings, and Men, *who is* their Deputed Guardian, leſt God, the Lord, might have too little of Honour, and his ſervant, the Angell, too much? There is but one mention more throughout that Chapter of Angell; and it is he, who puniſht Idolatry with Death, *Herod* with wormes, for accepting that ſhout of the Peo-

Verſe 22, 23. ple — *It is the voyce of a God, and not of Man, and becauſe he gave not God the Glory*; This Text will ſted them leſs than any.

Thus, having grappled with them, in their main Battalia, and in their Reſerve, let me follow them into their Laſt Hold, and examin the ſtrength of That, and then wiſh, that we might both take our Leaves of one another.

† *Eraſmus renders it in caput.*

1 *Cor.* 11. 10. *for this cauſe ought a woman to have Power* ἐπὶ τῆς κεφαλῆς on, or † *In her head*, διὰ τοὺς ἀγγέλους *becauſe of the Angels*; a Text, in the laſt word of which (which is the very ſting of the Objection) † Interpreters, both Greek, and Latin, do much differ; *Clemens* underſtands by Angels, τοὺς ἁγίους, καὶ δικαίους, Juſt, and vertuous Men; ſome interpret it, of the Biſhops, and Overſeers of the Church, and thoſe *Nonpauci*; ſayes my Authour; ſome underſtand Angels, but evill ones; and thoſe too, Men of Antiquity, for, Saint *Auſtin* tells us of them *l.* 15. *de Civit. Dei*; ſo does * *Tertullian*, his Elder, by 250. yeares; *Lactantius*, *De divinis Inſti-*

† *Vide Heinſium ſuper locum.*

In lib. de Virginibus Velandis.

Institutionibus, interprets alike; so does *Eusebius*, and, *ex veteribus plerisq;* Most of the Ancients as another Authour tells me; nay, their own *Estius, in his first Tome upon S. Pauls Epistles, fol. 396. col. 2.* recites these three opinions, and does not dislike the two Former; *reliquæ secundæ expositiones suam quoq; probabilitatem habent*; He adds a fourth opinion, which, some, though unfitly, held, that women should behave themselves Modestly, lest, by a garish attire, and wanton eye, even the Heavenly Angels might be corrupted to loose thoughts; at length He concludes with a fift, as a *Potior sententia*, because of the Presence of the Good Angels, who are delighted to see the service of God performd decently, and with singleness both of Heart and Ey; but, even in Him, not one word of adoration, and I am Loth to be quicker-sighted in his own cause, than his learned self: I will conclude this, that, (besides the Reasons already given, and which shall be given after) this is a most unstable, ambiguous Foundation, upon which

to erect the Worship of Angels, since it is capaple of so many expositions.

34. Though I am loth to take advantage upon them, by Invalidating that one only Text, which tells us of a Saint in Heaven, who was Really and Actually Invokt, from being an example worthy their or our Imitation, yet, because the beginning of this Discourse against *Doway*, was commenc'd against the Invocation of Saints, and because all their Arguments, in that place, are the same with *Bellarmins*, and because their--*And elswhere*.--upon *Exod.* 20. and their——*And the like*——upon *Genes.* 48. may seem to design That very Text, which *Bellarmin* also makes use of, I shall account it no loss of time, to enervate all his Conclusion, and all their Imaginations from thence.

35. *Luke* 16. 24. The Rich man *Cry'd, and said, Father Abraham have Mercy upon me*; tis true, *Abraham* is here Invok'd, but not, in the sense of *Rome*, as an *Intercessour*, but in the Rich mans own sense, as an

an *Opitulatour*; nay, I may ſay; He is Invok'd, with a perfect Idolatry, not as a *Saint*, but as a *God*; at leaſt, not at all to Intercede to God for Him; for, if *Miſerere mei*, be not incommunicable to any other, beſides Him, whoſe Mercy is over all His works (which, I believe *Doway* will not grant to me, becauſe I finde, in a † *Manual of Godly Prayers, and Litanyes, taken out of many Famous Authours* (of which I have reaſon enough to ſuſpect *Doway*, to be, if not the Compilers, the Approbatours,) the ſame Frayer, to another Saint † *O Holy Mary, ſtretch abroad the hand of thy Mercy*—† *O Holy Mary have mercy on us*;—and, though *Chriſt* is not altogether left out, yet ſometimes, He is pray'd to, in that ſecondary Order, as if His Mother's prayers were more prevalent, and firſt to be ſought, and then, Her Son's after;—† *Virgin Mary, with her Benign Son, Bleſs us*) yet, the Rich Man being in Hell, would certainly never pray to that God, who had plung'd Him thither, and from whom, He knew He was for ever

† By *John Bonturier*, M. DC. XXXIII.

Pag. 382.

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Pag. 98.

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a Castaway; or, if this He did, He would not be an example to us of Praying, even to *God himself*, for known Impossibilities, much less, to Saint, or Mother of God, as shall liberally appear; though, as a Hopefull preface to all the rest, This, at Best, is but an example from the Damned in Hell; and That opinion is wretched enough, which must seek for succour out of so helpless a pit; I can more easily excuse the Torturd Rich Man (who, by reason of Anguish, said He knew not what,) to call upon *Abraham*, than I can forgive any *Bellarmine* who takes Himself to be wel in His Witts, to make such a Distracted Creature, His Laudable Pattern; But let us dive into the story.

36. The whole of it is a *Parable*, in the opinion of many and Learned Doctors; *Theophylact* is vehement in this persuasion; *Justin Martyr* and *Theophilus Antiochenus*, state it with him; *Eucherius*, in his Questions upon Saint *Luke*, and Saint *Chrysostome*, in his Homilies, familiarly call it so; And, though † He, who wrote *ex Institutio*, of the *simili-*

† *Levinus Lemnius.*

tudes

tudes and Parables in the Bible, does not mention this for One, yet, besides, that *Humana authoritas non valet Negativè*, He is not to be condemn'd for his omission, because his declar'd Purpose was, only to speak of those similitudes and Parables, in which † *Herbs* and † *Trees* are concern'd; and, for certain, *Abraham* was no *Herb* (for, He was translated from Grace to Glory, and I never yet, heard of an Herb of Glory) though planted in the better than Paradise, nor was *Dives* a *Tree*, though He had taken deep Root, even as Deep as Hell; and, if a Parable it is, it is a stated Question, that Parabolicall Divinity affords no convincing Argument in point of Controversy: But what if it be a *History*? *Gregory* in His 40 Homily, sayes it is, and calls it *Res Facta*; *Tertullian*, and Saint *Ambrose* think they *Prove it*, by that Argument, which *Origen* us'd against the Jewes, that there was such a Man as *Job*, because the Name of the Man is set down in the Narration; and, because, as we know, there was an

† *Quæ in Bibliis, ex Herbis, & Arboribus desumuntur. tit. lib.*

Abra-

Abraham; so, by the same Reason, and in the same story, there must have been a *Dives* and *Lazarus* too; but grant we this, what get They hence? when *Dives* dos particularize what He Prayes for, That is confest, by All to be a *Metaphore*; *send Lazarus, that he may Dip the Tip of his Finger*.—He does not mean that very thing, for which He seemes to Pray; or, if it did mean it, *Abraham*, is deaf, and dos not hear, or els, hears, and denyes, *Thou art tormented, and he cannot come*; show me a more successefull copy to Pray by, or els, I am as speechless, as the Saint is Earless: And, besides all this, the *Pontificii* themselves, are not, yet, at one, amongst themselves, whether this be a Parable or a History; from whose discord, this is one Argument, that, all, they conclude from hence, as to the Invocation of Saints, is Inconsequent and Unargumentative; it would look more like Christian Logick, to conclude, as † *S. Hieromo* does, *Illi quidem pauperculo Paradisus Patet, Vos Auratos Gehenna suscipiet*; and since the poor Man went

V. 25, 26.

† *In vitâ Pauli. Nec illue Auro positi unq; Thure sepulti pervenient.* Lucan. *lib.* 9.

went to Heaven, and the Rich to Hell, *Bellarmine* had done well if he had retracted one Note, his 15th. of the true Church, which he calls *Temporal Felicity*, and had well consider'd, that the *Israelites*, onely upon this ground, deserted the true Church of God, and fell into Foul Idolatry; *They answer'd* Jeremiah, *saying, As for the word that thou hast spoken to us, in the Name of the* LORD, *we will not hearken unto thee; But we will certainly do whatsoever thing goeth forth out of our* OWN *Mouth, to Burn Incense unto* * *the Queen of Heaven, and to pour out Drink-offerings unto her, as we have done, we, and our Fathers, our Kings, and our Princes, in the Cities of* Judah, *and in the Streets of* Jerusalem, *FOR THEN HAD WE PLENTY OF VICTUALS, AND WERE WELL, AND SAW NO EVIL.* Jer. 44. 15, 16, 17.

* *Diserth verbis*, the Virgin *Mary* is call'd so, *O Holy Mary, Queen of Heaven.* Manual. p. 382.

37. I have now done with the Errours of Authors, which, and with the Piety of Authors, by which, to Oppose, and would heartily wish, *Doway*, and *Doway's Proselytes*, to consider,

consider, how feeble, ill-grounded, and un-fenc'd such Doctrines are, how Circularly the Proof roves into the Question, and the Question is left Naked, to become its own Proof, and Syllogism, and Champion (for, does not *Bellarmine*, his own self, imply all this, when he saies, *God Reveals our Prayers unto the Saints, and yet the Saints deliver up those Prayers of ours, more Prosperously to God?*) When the Meanest Minister in the Church of *England*, even then, when It, and He, are at the Lowest, is Big enough, assisted with the Truth of God, and the God of Truth on his side, to wrestle with a whole Erroneous College; what would become of them, if themselves should be at leisure, from Designs, and Disguizes, and our Learned Fathers should be at Leisure, from those two Controversies, of Want, and Division at home, to enter the Lists with them? I beseech God to Humble Prosperous Mistakers, to Strengthen Poor Truth, and to Save All.

38. But it shall not be enough to Reply

Reply to the Texts, miſ-interpreted by them; for, though thus to do, does, in ſome degree, ſhake the Foundations of *Errour*, yet it does not, ſo far as *Right* ought to be Defended, eſtabliſh the *Truth*; let me therefore (that I may not onely ſhut the Mouth of the Pit upon Falſhood, but open the *Pit*, that Truth may ariſe, and her Enemies be ſcatter'd) conclude againſt the Religious Worſhip, and Invocation of Saints and Angels, with ſome Few Scriptures more, and a little calm Reaſoning. *Veritas in Puteo.*

39. Since *Invocation* is ſo highly valu'd in the Word of God, as to be joyn'd with that Inſtrument of our Salvation, *Faith--How ſhall they call on him, in whom they have not Believed?*--ſince it is, in both Teſtaments, the Comprehenſive Word, which Involves in it the Entire Worſhip of God;--*Whoſoever ſhall CALL upon the Name of the Lord, ſhall be Delivered*; by which Expreſſions, God himſelf ſeems as Jealouſly to *Call* for our *Calling* upon him, as for our *Believing* in him, Rom. 10. 14. Joel 2. 32.

him, or, for our *Worſhipping* him at all; for the ſake of theſe, and ſome more Texts; I would much ſtagger at any Saint-Invocation, leſt otherwiſe I might perhaps *ſtagger in the Faith*; What does King *David* mean, when he ſaies, *Thou, O God, O THOU that heareſt Prayer?* *Pſal.* 65. 2. but that he means it a Peculiar Attribute to God? not onely *the Good Man is taken away from the Evil to come*, that he partake not of it, but that he not ſo much as *See it--I will gather thee unto thy Fathers, and thine Eyes ſhall not SEE all the Evil which I will bring upon this place*;--but, if they Reply, as *Bellarmine* does, that in the Old Teſtament the People of God were not wont to ſay, *Ora pro nobis Sancte Abrahame*;--what means our Saviour himſelf (who could beſt teach us to pray) when he bids us, not to call upon Saint or Angel, but upon *Father which is in Heaven*; and, though the Church of *Rome* does that too, yet ſhe has a great Favour done her by thoſe amongſt us, who do it not, from whom by

2 Kings, 22, ult.

See more in B. *Hall's* Old Religion, pag. 140.

Luk. 11. 2.

by ſuch a Continu'd Omiſſion ſhe may hope, that in time they may forget they ever were Commanded to call upon *God onely*; for, by this, as God is in himſelf, ſo we acknowledge him to be our God, our God, in that we pray to him, and our God, in that we pray as he hath commanded us; and is not this, Treaſon againſt the Divine Majeſtie, when, by our Diſloyal Prayers, we give thoſe Acknowledgements to another, whereby he, that did make, and ſhould rule us, is teſtify'd to be our God, and our King? does not this ſeem to make him, either a Neſcient God, that cannot underſtand our Requeſts, unleſs they are convey'd to him through the Interceſſion of others? or elſe a Proud God, that will not admit of an Immediate Acceſs unto himſelf? as if he, *that humbleth himſelf to behold the things that are in Heaven, and in Earth*, would, for all that, take ſo much State upon him, as not to take notice of the Beſt things that are, in Earth and Heaven (beſides thoſe things which are in God himſelf, Pſ. 113.6.

and

and which are God himself) Humble and Faithfull Prayer: God hath never told us, that Saint, or Angel, does hear the words of our Lips; if any of them do this, at any time, yet, who can tell, that this or that Saint or Angel does hear at this time, when that Letany is pray'd,

Manual, pag. 432.

Holy Mary,	*Pray for us.*
St. *Michael*	*Pray.*
St. *Gabriel*	*Pray.*
St. *Raphael*	*Pray.*

434. And not onely St. *John*, and St. *Peter*, and St. *Paul*--*Pray*--but St. *Agnes*, and St. *Cecily*, and St. *Anastasia*--*Pray*--? nay, when some pray to this, or that Forged Saint, which are so far from being now in Heaven, that we have no assurance they ever were on Earth? Yet, for those Real and Un-doubted Saints (far be it from me to fasten a Shame upon any of them whom God hath Glorify'd) I onely wish, they may not Rival their God in Honour (and, I am sure themselves wish the same with me) nor be over-charg'd with Reverence,

more

more than themſelves Deſire, or God Appoints) who can tell, that their Preſent Employment, when Buſy Man invokes them; is not deſign'd to them by their God elſwhere? and then take we heed, that we do not apply that Ubiquitarineſs, to be Everywhere at once, which is properly attributed to God, to Saint or Angel; but then, for the eſpecial part of Prayer, that of the Heart (without which, the Lips do onely Mutter, they do not Pray) and that of the Heart onely; if the Heart prays to Saint, or Angel; does not that Heart make Saint, or Angel, God, though unmeaningly? whoſe Property alone it is; to *ſearch the Heart; and the Reins.* Rom. 8. 27.

Deos, qui Colit, Ille Facit. Martial.

He, that worſhips Religiouſly, makes that a God, which he *Ignorantly Worſhips*; and Prayer is an Eſpecial part of Worſhip; and that of the Heart, an Eſpecial part of Prayer: And, if Any thing elſe but God, muſt be Religiouſly Invok'd, if any thing elſe but God can pry into the Hearts, notwithſtanding ὁ καρδιογνώστης (καρδιογνώστης does

acknowledge that he can do it, and
Act. 1. 24. 25. that he onely) *Thou, Lord, which knowest the Hearts*; how little Honour is there of which we leave God the Sole Proprietary (though the Angels and Saints in Heaven know, themselves cannot honour him enough, much less we) if, as *From us*, and *To us*, we may invoke others besides God, others besides God may search into our Hearts! and what though they of *Rome* often say, and often in a day, and in that Variation, throughout those three Creeds, the *Apostolical*, as Text, the *Nicene*, and *Athanasian*, as Commentary; and perhaps, in one more, and larger than all these, the *Tridentine*, (all the Deliberations and Conclusions of that Councel being sworn to, as if they were all one Creed) that they *Believe in God Almighty, the Maker of Heaven and Earth? of all things, Visible, and Invisible*—*that they worship God in Trinity, and Trinity in Unity*—yet, whil'st they worship Saints, and Angels too, and imbase the Honour of God down to them, in their several Confessions of Faith,

Faith, they do not what they ſay they do, but rather acknowledge what they ought to do, entirely to worſhip God; which, it is the whole purpoſe of this Diſcourſe, to Argue, and Perſwade, and upon the Knees of my Soul, to Beſeech them to do. I ſhall conclude, with that Advice of holy *David*, *Give unto the Lord, ye Kinreds of the People, give unto the Lord, Glory and Strength; Give unto the Lord the Glory due unto his Name*, even this, *Come before him, Worſhip the Lord in the Beauty of Holineſs*; To worſhip any elſe, Religiouſly, is to Rob God of his due; it is unbeauteous, altogether deformed in his Eyes, and in the Eyes of all his Saints and Angels; Therefore, onely

1 Chron. 16. 28, 29.

To him, who is the Bleſſed, and onely Potentate, 1 Tim. 6. 16.

To him, who is Onely Holy, Rev. 15. 4.

To God, Onely Wiſe,

Be Honour and Power Everlaſting, Rom. 16. 25.

Be Glory through Jeſus Chriſt for ever. Amen.

APOSTROPHE,

To my Honour'd Patron,

The LORD *TRACY.*

My good Lord,

NOW your Noble ſelf, and my other dear Lord *Newport*, will excuſe me, to both of whom I have not perform'd all that I have promis'd to either, though, as to me, the Performances of both your Lordſhips have exceeded the Reality of your own, and the Vanity of other mens Promiſes, (which were ſpoke into the Air, and writ upon the Water) I cannot tell; and I have but theſe two

two empty Reliefs, that my *Breach* is but a *Delay*,

Et mea ſit ſolo Tempore lapſa Fides.

And that there is leſs of Affliction to either of your Honours, whil'ſt ſuch Trifles as theſe, do leſs *ſwell*; and perhaps a little more conſideration may make amends, in the *Subſtantialneſs* of the reſt, for the *Froth* of theſe.

Give me leave, I beſeech you, to acquaint your Lordſhip why I inſiſt ſo much againſt *Doway-Rome*, and why in that particular, againſt their Worſhipping of Saints, and why too I intermit my Advertiſements to the Engliſh Opinioniſt, and ill Liver; I have done the firſt, becauſe in a late Diſputation held at *Winchcombe*, ſome of my Brethren, and my ſelf, have been accus'd for Romiſhly-affected, in the Good Will we are thought to bear Nov. 9.

bear to Holy-dayes; how unjuſt this Imputation was, did then appear, how Raſh, and Unadviſed, I collect out of my *Ordinarie's* Dedication to the *Lord General*, (and, by the way, the Civil Supremacy was aſſerted by us, whom ſome will traduce, as guilty of Diſ-affection, againſt the Allowance of thoſe, who, though by a new kind of Popery, would be accounted the main Pulpit-Champions for it) to whom he intimates ſome holy Thanks for the expected Reviviſcency of Feſtivals. I have done this againſt *Doway-Rome*, becauſe I have Rational Preſumptions, ſome of them may be my Early Readers, and becauſe I would divert them from Clancular-Machinations, to a Pen-Conteſt; I Reprieve my Sentence againſt the *Opinioniſt*, and my Spiritual Phyſick for his Recovery,

G. Goodman, Biſhop late of *Glouceſter*.

Recovery, because I would both search to the Root and Heart of that Question which concerns the Ministerial Order, oppos'd by them, who are especially oblig'd, even by that Order it self, to Defend it; and because, as many have already canvast it, I resolve, not to be a *Fidentinus*, a *Plagiary*, but to bring *New*, as well as *More* Sacks to this Mill. This being the great [illegible] of this Seeking Age, a Subject in which Plain, and Evident, and Apodictical Satisfaction, is as Necessary as in any, and in which the Honour of God is of Fundamental Concernment, I hope none will blame me, if I retire a while, and gather new Breath for such a severe Encounter.

And now, my Lord, I have more Reasons still for such a Postscript, and those of a very Intimate, and Individual Signature,

ture, though I esteem it the Duty of my Gratitude, to let our British World partake.

'Tis very true, (and, though unfortunate sometimes to my self, yet alwaies Honourable to those of whom I make Respect-full Mention) I Complement no Man;--and 'tis, not onely his, but my Happiness, that my dear *Lord Newport* cannot be Flatter'd; I have told him truly, that no Lord, besides his Excellent self, does quite-out know me; nor does this derogate from your Honour an *Iota*; Salt, and Time, and Constancy of Affection, are the marks, without which it cannot be discern'd, but by a Remote Conjecture, what a Man is; *His* Lordship hath had these Trials of me, and, I humbly thank him, I have had these Tasts of him; Such Characteristical Declarations of the Spirit of

of a Man, may, hereafter, be as entirely *Yours*, and I, if it be poſſible (--pardon my Antient Zeal to *Him*, which does not take off from *You*) as much Inærated to *Your* Honour, as *His*; Preaching is but the One Half of him, who is, at all, a Man, though his Judgement be of ſo low a Stature as Mine, and is ſo far from being Commenſurate to the *Head* and *Whole*, that it will ſcarce reach up to the *Skirts* and *Half* of ſome Better-grown, and Taller Mind; and One Half of this Half of me, has been Communicated but two years to your *Pariſh* (let my *Brethren* pardon the word, and not afflict Innocency, either Vocabulary, or Perſonal) and not One to your Lordſhip, ſome Neceſſary Affairs, & ſome-Receſſes having withdrawn your Lordſhip's Ear from out your own Pew; And yet,

yet, though but thus Little Known, and Leſs Deſerving, what Plenty of Favours have you heapt upon me, from the time when I was not known at all, to this very day? neither will, to recount this, be a Diſparagement to the Clemency of my other Excellent, and Ever-honour'd Lord, no otherwiſe than it is a Shame to have Another tread in his Virtuous Steps, and to do Good as he hath done; I am ſure it will not offend his Meekneſs, if I ſhould ride over, and tell him, concerning your Lordſhips Love to me--*Amat me (Nihil Poſſum dicere Ardentius) UT TU:* Your Lordſhip, when you did not know me, nor I your Lordſhip, and therefore was un-brib'd ſo much as with a Deſire of mine--*Ignoti Nulla*, did call me to you, that you might know me, and, ever ſince, your Indulgence

Plin. l. 3. ep. 2.

dulgence has increas'd, un-allur'd with ought, but a Gratefull Acknowledgement, as if each humble and welcom'd Visit of mine, were an Obligation upon your self, who, out of all your Treasury of Books, have learn'd nothing more, than to Oblige; You instantly Consider'd the Dues of the place in which you seated me, were so exceeding small, as to the Encouragement of *Studiousness*, that you fear'd, without some New Access, I might be rather *Studious*, how to Live, therefore you annex'd, out of your own Store, Ten Pounds, to be Yearly paid by your self, which I receive, *without* a Call, and *with* Increase; the Occasional Rich Favours, and the Daily Improvement of your Kindness, will be more tedious to you to *Read*, than to *Bestow*; but I have no other way of

of Visible retribution, than thus to speak, nor of Real, than still to pray; there are, yet, such Primitive Noble Spirits in our Isle (and I wish them more, for, certainly, this it self is one fair step, though this alone does not reach home, to the making of them Beatify'd Spirits) however we are the By-word of the *People*, and, sometimes, of one another, God mend it) who see, through our Calling up to God, and, for him, Regard our Fun-
Prov. 3. 9. ction, and *Honour him with their Substance*, and *without* Superstition, by imparting some of it to
1 Cor. 4. 13. such an *Off-scouring of all things, as we are at THIS DAY*; nay, though some of us are cast in so Rough a Mould, and Uncourtly Frame, as nothing does more prejudice us, than our own Backwardness, and dis-commodious Modesty; such an Indisposition

disposition I have suffer'd under, for many years, and can take no better Revenge upon it, than to tell the World what a Peevish Undoing Tyrant it has been; but you, my good Lord, like the Sun, have search'd into Obscurity, and brought forth, and made much of that, which would still have lain in Contemptible Darkness, and be worth nothing, had not *you* look'd upon't; Such an affable and munificent Spirit there is in your Neighbour-Name, the Bounteous Baronet, who, next to God, loves the Minister of God; His, and your Minister, pray for Him, and You, and that the same Mind may for ever run in the Blood of all the *Tracys*: Nay, my Lord, not onely you, in your Person, have done this, and more, but you, in that, and in

Sir *Humphrey Tracy.*

in your Example too, have done done more than this, whil'ſt your ſelf, in much part, and your Village, in the reſt, have alwaies exempted the Calling of God, (ſince the firſt day I ſerv'd you, and them in Chriſt) from the Burthen of Taxes, ſo that I am, well nigh, in as good a ſtate now, as when I was, once, Onely-*Student of Chriſt-Church*. This I deſire, with my Name to it, to Record, for the Honour of *Toddington*, that, in ſuch an Age, when ſome think that Proverb a Law, *to Pinch on the Parſon's ſide*, I have Neighbours of ſo much a better Religion, by how much they will pinch themſelves, that their *Vicar* may eſcape. *Deus Hic, Semper Eadem, Alibi Meliora*--And yet, though I do, as I ought, thus liberally acknowledge your Lordſhip's Liberality,

Liberality, I ſhould be ſorry, if any ſhall take diſadvantage from hence, and (becauſe by theſe gratefull Preſents, they know where I am) call upon me to pay the Debts of Others; to prevent which Unproſperous Cruelty, let me give them alſo, to underſtand, what your Lordſhip has often ſaid, that it is Pity I ſhould have ſo Much too Little to Live on; and that the good late *Biſhop of Glouceſter* hath Printed my dear Father amongſt thoſe Reverend *Biſhops* who dy'd *Poor*, ſo Poor, that he was not able to leave to his Onely Son one Onely Score of Pounds; Little I had of the--*Res Relicta*--and, that I had not much of the --*Parta Labore*-- (though perhaps, more, for want of the--*Parta*--than of the--*Labor*--) my preſent Lowneſs does Teſtifie; I take leave, to deſire the

World

World to bear me witness, that I profess my self

Your Lordships exceedingly oblig'd Chaplain, to serve you,

From my Study (which your Lordship built) in Todington, Nov. 20. 1653.

WILLIAM TOWERS.

FINIS.